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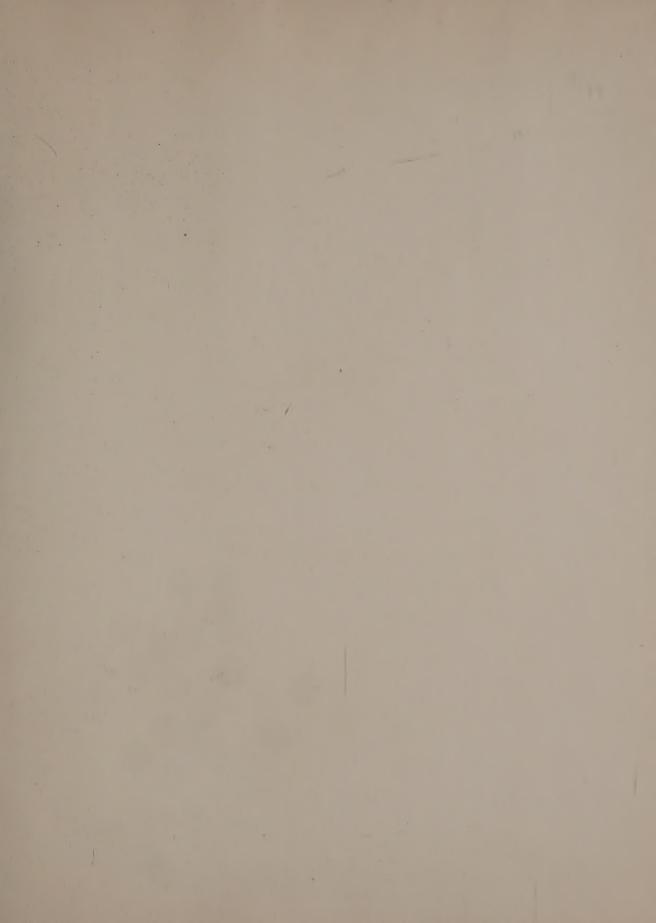
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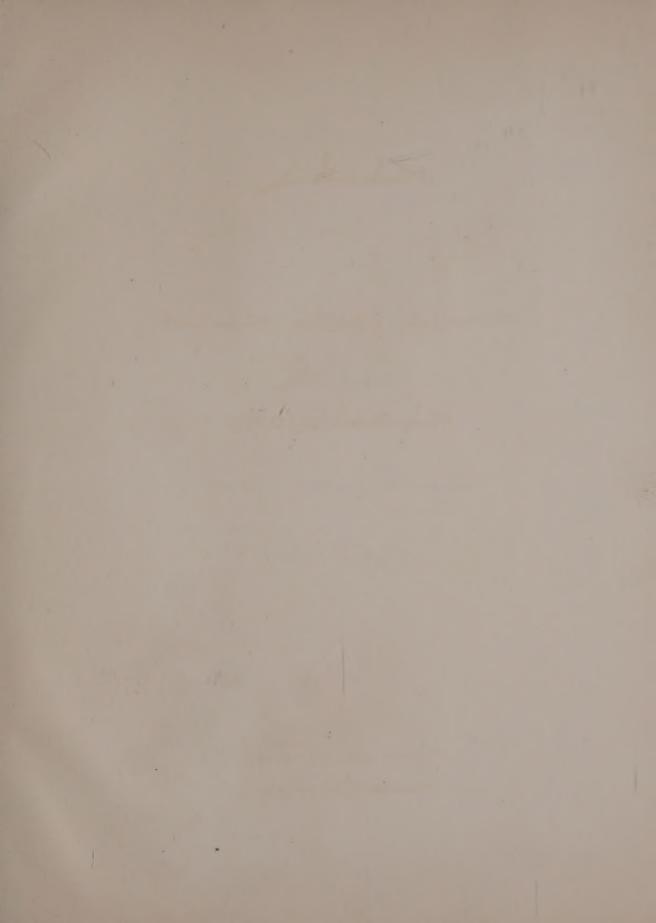




Lee

Kulz Lua Krizoz

الماساك مده



Luly

حسلع سام حدیمه

محلساك محم

مهسمع معمد معسمه

[This space in the MS. contains the closing words of St. John's Gospel, with subscription.]

مومد جموم مرسم مديه ما notice to reposition con cefes with. المعرفة الم مع معرفة معمة I کلیم ورود محدید شده araisi : Kost of some لتحديم مله فسر مندم Lamos elle singel es she ens whe so تملعه لحجته تملعه ممسن. े विरादा तथीयी नक्करन वकं olemnope ranz commo علمي صلم دبيام. المناع من من مدماء، مضم بغديم لتخلم الديمل مدي مراني لشب بقفيم دش به 4 کیغ اجلی جاد. ب ممسلم لعقد خدله شد مخصم لمعدده لعم معدد محر

מם האשמחבי במם הנשמחב ma . Koikt ama . Kam عدد تمسم صلم معتم حمزهم والم عمدة معديد من مديد دمردنه. شه دهدنه الاختلام: والعدم الاختلام האלצה מם הלצותה ملعة لم مح سلمة حدد معدد لم خلده الم תשתם תשותו תאנושם הלמה הלמה מצבה שלא הומונו لعلمه القلم محمد الم آرکان کے مختر میں ، مشرسم مل تسلم مهد التيم شده ددمنهمد منتمد Lynn chan exch יי ואבאה בא האכבותו ه. فلا علم عالم علمه حامره من مسلم مدنه نخم באשמחבי במים האשמחב مره مره دره دره דאעיד בל. ÷ איז ישעל פי the sure act supposed مهمانعدم ماسامه العدد فامد حداده rabairs efrance aft حلمه بملمه، محلك commende sure commende וו משמש שמזם مضميح העדכצה השבעה בן

حصر من مله مام العبدمة بمخذ مالم دسيم حؤود حدمدي. مغدة Lie Iston Incorpa. olicoin. oleitron ariala Kirlakhla derless offers. داء مصوده لجدد مل نها وخلل عدد هده خلولي شيه عدد مديق ال بدهنا محمد محمد المحتول سر دردهم درددی. ملجب تمومين ممصنة ייד עליטשר אמיא דישלאי יאול זמי משבוח בה מצבו וו مجنع، مهدم الملك. rouse you mario وسعم لحسم ومشع حله مرمر معلم . مدمهم ما مدم . محرية حتى، 16 حابيه محديد عدي مقدير محر ممحم نعمه نمسه سنعمه. لامنعم محد سهدشو 11 حندم حنياته. محة نديمه. ield it illowe say حبله معم حلد مبده المحمدة المحمدة الم الماليا האנא אשל מגובא האעל אניא. المدنب مدحبه ممنه.

ماعا سمن خدن مصم علمم محمر ممله لب alexa ricolos orsince. عبود صحيل حب بيديد. ١٥ عبامته مصمده سلمه الحبيم حالة سلم بالمراقة العديم مقدديم مملم وبرامل حل محسب معدد حديثه. عدمه مقددبي. برهم وعدد عدلة مراسم . محدة لم تدر وورس مسلم دبسه. عدد متم خدلمه. ٠٠٠ ים שלאבא הכבושם יו II ושמחש יו II حبره محديم مخن شه المبعد عديم دمقديم دعبده، شه وحشله دسه حية المرسمة المراسمة ماجم معجد مدجله ocarcinapo. orla جهده لجهم لتبعه. منعنه سلمل منعنه exert Kuliz corre and dustica . amoula الكري محصدة بملك منه الم Lp. offers oft see. اعا ممر حام . مربط حام حليه. وسفده معدم عجمه به المدادة ما منعه بجعم فخدة حجة معند، بدا بعدم . مدينه

منع حلمه. مختم حنح مرا مدر مربه مدرد، «کا مدر مربه مدرد» معيده حقد معمدها . ر مد مد در بد الم و شه محمل لم مديد عجد حديم نمس مخلل لندلهم. Komo Los Jok Kaizla وشب لجمده هه Konies - mader श्रीकार के त्यारा के त्यारा के درحمن علمه حدامه . شنید مدحیه میدند محبه حميه من ميمامد هند سعنه مخلمد مام بنهميم אנה הלבהוצא הכך אלות المخنع سعمي سنت مصمد حل عه حقم الم دسعم المعلم لم مهدسد مع مملم محلم سلم لجسعد مس علمية مملع مجننا مرامله دديم سجمعي جملمنهم. KILLOK and KORNO مه به خصت بهمه مشمديم حدمه لندمه ا . حسة حلياء عما المهذه الانجمال الم المنظمة العجد العجد مديم نهم حدد العربة معادة المهاتم

سه دم نجمه هدند. . المحكزفية محمدية معملالعام مه نضر حدمه عضم معمل الم بنادم بناهم الماتم ماكس نعد منكم ال حجنه. مهن بدهنوس השלבא. האינה אוא כצבב. ocarciole la ceid. محتصم مستشهد مهيمت الم مصمحته. محلك الم KINING ILA KAMO . Thouse mark Kink 14 mels and but kit احمة مها مدده بخصة بهسبتم خلعمهم بدلحم. شه مابد لخلم مناجم ديلم معر ديد مسعنمد. لحجمد دجس عمدته الحزسه. صحه المانعام Kraja Linuxi of المحمد المحمد المودد ١٥ حظر بيل مهده المهم ١٥ مبع حله حبده. معافيد حديد المحمد مل مديم لم بالايم. ١١ بعدد حديم نمس حخلل حديث شه ورجيد ممل سجمعي معدة معريه معل معد مداء محامد الاحمداعاء ب عصب من حام

دحدهم دحهممهم حفهد. האבל הבים דאל העם. مهد محسد ما مدي من stands reads of thome والمدم دسع لحدي نعد او معصن محنيه دبد omersho. operato محصيدة بملم ، متدور אים בוא ארנים היצשא مبلع با مدر حام .منه وه مهمايدا ممعده بيره الماحل شد بهدنه بعين وبديرهم من مخلوم مجلعه لتجد لحزية. مجمدل تقبي عمدتم. برهمعمل حن نجا معمده ١٤ ملم نرحم لجمد مر اسمهن برهنے شا حبر حضن حص 22 شعد بنيزة سلماه ممطف سلم بحان مرامح ور مراقد ما مراقد مراقد ما مراقد مراقد ما مراقد نمهما دخدهم منعضم مربر ماناء . ملعة ب معل خم حقلمه ملحه مهلك Les Leles my الا بن المال الما Liker Econofish. class Kiela com dela plac مجعه حله سلم دده wix kitos agoisis مصلع مناخر مل بانتهم

عه من المنابد من محمل الم משוב מזמיות בשון איניו Kellar od Jok - 722 دل تحمی لجنم ا مرده برابع، دلعت مدر Exp enix duna. مديم لية مهدم نصحه مح عحد عاملا لم لعمدد ١٤٥ وي برية ها مده ، ديوز تعضر حديم بالمسام حجلا ااا ماهیعی محملهاه «ماهیا» درهای المعدد معدد محد ععد ما مدره من عدد KLIZO KOZKI LINOÏ حةدحه. نعد مبح حقيم معدم محدم مدنيا 2 -aga . bud depose bud جمعته مفيح معتدم مخدب وحفرية صوم لحجود لم Jes Hearly rainly خقديه مدم مالمه، مهددة تمدير عجده مسده سدية مهمد معدم معمد مدر مسله دند دورد لاید بانه ماه دری الملا ميله ملم معليه ممل لد على عدم معمل حلء سلمح معمرة معمد معمد ביות הבמה איזמיים בילים הלימיים

سرم علنهم حدمه more kulk kla .kjau حرم معونه منام منامده בצוכם מוס אכב חסוק ه بخده مدرة معمدلة ٥ دع عجد جرة ما نه مخلل لتعلم « ماملحه مراعام ومراعام ومراعام ومراءام حرمود مديم محدة مديم عننه: شه دمنه ده قلعه وديموعود تميك وفلاس مسام عنده عنده مسام ه بدخود. نعد مبلم حقدبه. مصر منصمه معمد مرام eding. His res خب لحميده. حل وعليد بنيام مده له. ocho. ufito ocace la وحفين وسه بعد منه مر سلم بع : سلمه معدماء المجنوع عل العصم الماديم KK LORDK KLO LOK محد کلیم. مم تحدد لیمه دعمور والمراء تكليم. مدجمه بميلة الاستنامة المالات بهند مرسع معنهد والمرام حل حليه الممحيد: دبنعه لحخمة به تمنحه. זמשר אבעבא היא האלא

الماء ببا مده ده من الع نفد دلیام مونا در لاعدده معدد sage of into make مهدد مندمهد علمهد حمده .بماد، معد ومعامد معامد معاملا المعلم مع ملسد معمد والم بدوم ووا له مهنی بریم ها نه حمدلل لتعمم ب الإستدراء مهيدء معداعاه عبره مديم مخن محني. شعديم معديم معتدي otespor reigho experie الم الم تحديد الم ١٥٠ منع مدله ملم شجمت. إمسل مننه مدء مص مكافء الم سجيدي منهيه مذ Kla Kisa Kla Kiara سجمد حفري من لحفرمه م مم م المخته والمخترة المحادية مدم مخطة مد حدم عه حام . هبد عبده حا حلب مه ماده ماد orion. accords asifica. بج مع د ۱۹۱۵ مر مراح مراجه مزمه مرحمه ، بهبه، Lestites. alx blocks

emphos refleshor. معندم حسمد تمسع مزم معناء سلمط مديد او شده منازم مربح معمة الله محمل مهمد. مهم فحم or sanka kith Is مريع غدد دملد. منولان bien shanka Kath الاحتجم موم حجد مدادح نهد لم لجمد ححد Kesik ...l. .. Kesias Is المنه الخيط منظوم حيح ne el estas rela. 22 خے ہمل کے ہنے۔ بعجد حديم نوسم حددلل لحة لهم IV : « حم ده ته سانم. مسبه ه حبنه حصم exert on Klas . Kines my sees out حدد لجهدة جمد لمهند عاميه حد مرساده و لحصمه حله صلع. محبداً مه من من من **്ന**േര مهنع مبح دعميه، محل المناهد ما المناهد الم مرمسه مرممه ELYEN RETER ORGERO. مصعرب دحبت دمعته تحمة عين تحده مادي المراحة الما المات حمامه دمة عمة حصة محة حكم

مطبعه دے مصلحه حمةم مكةحم قعيم ومنه ومطبوع متهديم usin och araedons قلیلی ۱۳۵۹ محمه حەةھەم نومىم تجحم محتم مظلم معدم بصيته ونصوب مدخوها sombers pelo coins عتد تأمس مملهم. وحدن حدمنم عدوه سبعمة مهد مهداماء المنامع مدميمه مدانميم مستةمصد تحمنصي أتحد شیه دخلی خینه هم مدنخسم محر جعمه امر. سمهم مدهنه دهمت idama . Lla Khaza ممد مدعة شا مدم مالمء بروزيك، مسممه بهزي المحالي والمعنى والمعنى متحمصم شيمهم طسمه حدم فعده. محمل لين حم لمجتن ملحاد علم עפון עסהונאשל הכן עם خلم خسه معلم لمه لصم. ممححه مليله لجامعة. مديد مديد مديد من عبيد حملد בממשבתם תמם באמשבתו

ومهنده ومن المناهدة عدمتم بيسمه بعدمه Khazif Loana Kinka لعندد حد مهنمه: ملعنيد 10 لحلم حلحم محمر بولم حسةم مهةحجه قعبعم معمر هے عندد حد estan. suspen حلحم محبع لخم ونبد منتجم حليليم مجمز ال ده نعم حد محنوب المعمد الم عدم حق معاده عدم مص المعدمولة ممسمعة حلل بهده جنده مد. محدد ، معنیه میمونید. » V . مدنده حل محسم بشه الناف حل مهنص حدث. تنعبع مر لحه محم لدن. مرجد لمتدم عددم. Kakla Kink ding? سلمن وخدو دسله وخير خم عمم لحجمد حمد solerin Licon. olud المهرب حمد المادة دے میں در مرد مرد xix: لحجمد لحمد ملجعنه لمتحمص ملجسم. ا مخدم ممل شرب د حلا rais ushers buls traple Laber olderin المتعمد وسد مل قعله

حمد الم المحدد م مراعد الع براير براء دسمودي حبة ددوسد. بعمد حمدت ملجعنه لمقدمهد مسانه دهم عده حمية ععتمر مرسونمه ٥٤ قعيعي. مجنع ١٥ مح en grea cain of مالالله عدد محمد المالا ملم بهمم عدد تمسم क्ष्रीयां हत्यकेहरू दिनिक اعبده حفره محند ממה מהית בש אבאם الناهد حل مماضي محده عمله لحمدي متحد شيم محعق محتزم مقعدم بوله مدخهمت دیمجنی دد so below us como. معمنه ماحمنه منهسه ومناعم دهند، مملس : المعتقع الماماة والعمادة والمعدوس المعدوس المعادة مه خدید میده مه لحصيمه لحمح ماجعنا لمتحمصة حد مممنجصم ماديل معدم ماديم مل عددهم محتدم ١٥ حدد معجده محمده Kinza Khasti miki مخلمه منجلم حد المعتدم مناسم ب محامد

مرسي معدليء مراه مرم wire coins oring מהמבעבאה המשהשה המו حنسور تجه تجم مملد حلمه معندم بسمادًاء الخير مه محمد برخام Klen skarl kars KIEUZO KADINO KIDUZO . Kasiasa asida Kienka المحل حنبته محبنا مدلله مر منحم. مدمنجا * ._ ams Lea mider المعتدل بهندي ليناد حل حمنصه ملمجنع. بدحهنمه KIRWOKO azžbo Kirko 14 لحلم علمي ، ١٥٥٠ منه المرخق محمر معتدي بوله IVI DOLLED OUT OF PROUNTY هجنه سه دم عديم لمتدبر. مغمحم لسبه مح متحد شده مهد برنخدم حسن رامی مصمع محمد منیسه oride show. And los as the configer to the ه حجی ۱۹۵ حجا محیم قهمده عمي لحديم دموني. غحده لسمله دلمة المدادم 4 db. مرجم معممه معمده. obside shows ships لم لمعمد غلمم ما

به به المنابع المحمد. معمومة المع معناهم نومه. همود مموله لحدمه Epper secret hundr Epper مرسم دهم دهم مراسم محمله علمنهم معمم همه فحمده معدده معدده ه مله مر دره شهمه ديمدن محک دنیکی دهلنی مطلعی قمص دهمنه درمنه، ملندنا olexans to homi. . oct. عمد بالما المادية عمده على وسيمله وبمخذم لهم. surid concert with neces بينه بندد علمه بخمه معيمل بهيم لحمي المهدود oring to kellar or المنحم المنفيل دشندم محدوديم محجمه محسمه المناجة معد على المحكم المحكم الم المحميد سانم للمسلم محم جددسي. ليعقمه بماله فيليد حلك حلم، دميلد، محلك שמדו שמי במצו האחזמם مم ليم . معده حمله לא האלוק. בגוא المحمد حزبه مديعه معتنا لم بنيه مفجمه بمر مر خده و به المان مهم المعرفة الم Klfor amis in intel سمنهما، عصرمحم درمانمی

وساعه معناس معانسه المعالية مر مدوس عمره لم سامنح محامه ساء. معامل من ملعه معوه مصا عصبمدء من معدلت Kaila Krikl aimkin المنجز منصبحة مل بعده مناتحا ماعم مجنا ماه حدديم وسمومع لحقيهم :> Lans cut inno. . معجم حينه وشهيده תשיותה השיותה אתה تملعم، حم حد عةدم المنعند به مادنهماه المادي الماديم الماديمة حم عندمه منمصل منحمن تالعب دم عندهم وله لهة حصة تملعب حم عددهه، بمعنغ لمتحصة تتلعب مح عندمه ويعمل متحصة تالعين م عندهم ومدعي له تعمع تالعب دم عندهه ا العصدم له عصة تالعم حم imain mania تالعم. حم عندمه ولمد له معنع تالعب مع عندمه دردهلم متحصة تملعب در عندهم بمصد متحمة تالعين هم عندمه ودسوس لمقدعة تملوس سلمنجه. محلائص سانه

רבו בו ובחו בוכא المعمدلي مد متممس سعبفدء سلم مصستهم لحطفظله مهد ملكفها Kert wish ex bisua 12 הצלא. הנסמור ובא מחא. منعه، مور مرد مرديم ده mls kinea . Kom psok المعرب المعام المعام المعامدة بحدنه بفله حد مخدم. شيدمقع سبخة مله ميد مرم محسم معمد יו המללויאה הצבא אלפצו. عمره حقحه ممخدده مدلا for net with a معاية معراهم معراهم معرفه الم سعنة محنون محنده They arain ourlaby. محل خجبه محدد سهتم. Kins corres ant ١٥ محتير مرتمياء محمدة للمة معمدم دوله حلب مزعم لے حم معم مقدم ראתב האת בעל האת בסכב זיו ندی دنه راهم . مجده محمد IIV : لجمع به محر دمة سدى سنبة. مزدع مالمحم معمد حل متحد روته ممتحم ماسبوس لمة حمة تمسه والم مرام معنم عد مام عدا حد نعجم ملم حد مد سملم.

صنعاء مدير ممركه ميء لعم ونجبه صمه. معم حل حمر معنجم محتدم مع تفسحم مدم مماهم معدضهم بهجنج محفظهم مصبتدهم بدلمتمه ملكهد ١٥ هخب حمله الله الله ممخنع ممخنع الملم Kinde IL shirla المحاجة معلمه مداعدام الم فيحر مهه سيةهمد בבולהם מבבבות הנמומבה ننیه مبدله مدم دهنمی المحديد محديد المحديد محسر مغدة مدهندم energy coper freezy KIZOZO KLIJO KŁOKO لماس لعلم علمم محمم در محته سه محا مجتمع الم ممجع لد. صلع محلبهم مرح بخ محاتم مدلكة ال محند معدد معدد المعدد المعد له. حدث مد مدد مده. سلم حمد سامه سا نجمده ייבין אירושע לא טייעיי oiano soultor allin المتم دمجه دمجه دراد מומש שנם בחשלה מח ml persiso .Kontra seem allo Kasek مرين مد منمع على على عمر

16 Kla age Kl . amel برا مسلم معمده ، مصرب نول مل مد عدد محلك ١١ المجنع محرصه المنجدة سنج مسم . مسلم معند به نتب مرمه خدم المنا ملبه مل وردم مر جسم ه محد فهو محمد ا ااال איע גראבם עטעד עטש ولدعا فيسم و معد ممراه تخام معلم معدم فيحرم مهمه محمد المعد عجمع عيده والمعادم والمعادم مؤم معج حد جددسم. مميل لم ويندم بدمجه. لالارية لاعتفاء سا عنهمره ت لمل و دلسم قدمته. حل جدديك دمدم حماهيك. مصلمه حلفات محقدم مخل دمترسم مد مد مدم ه معدد حداد لعندى. محليم دم دهنه المعادسين معاديد حل محزمه مجمع تحدم مقلم محقم منمند ، ، ، 6_0miles pertis kesso عديم عيدمةن فيده وعمم لخرجه به مشهر معرصه عند منعده دندی مدهنی دوهبدسم محنی محنی محنی الم

مناحة شهرامهم محنح بغه برماید، بهامهم بغه. مدل حجمد محامد عدد. « مدهة اجع، مهمه «» rais to tal yet بعد حنجه، مصمه لمملمه ودبنجه دحه مخمو مورهم مدل حقيم مرمني عدم ca cezz. oboldz exlez ١١ مهامم ، عدم اجع. منفر ما محمد ما ماماه احم انعد مهر علمصلم. प्रवासार प्रमाणि के निर्मा المحل خيله ويجني معمص الدودك حملان بعصمارا. لاستاء مسهامه لافهه مدرمهم به معمد مهد وحتسب مجسمه، مهل מביולות י הבי חישולים לאורה ו≥ اجع. محلج لهملهم معجم Kollada Kimer mollada المقددي وستحه بهوالمساء ممامط سمن بدا محمده الا معتدم به معتد منااه الا سه مفاد صحب مهدن. معامة شاتمنعا مام مام Koldin Kiagues Klo po تخلمهم معفريه لخدمه XI 1 ا موسحت اجع مسانی حمدت دنم عمت معل عميه محند لع

בלבדה הכאומחב המחמכה. وه به دیم علمه دع درمهد، دنه مهد exter our sights المعان المرابع المحادة المحادة محديه معت حديم مما عصمهده بدعند معقب مده سهامه יבחדל ואהלאכם ומצולה المعنمة معمدة منامة old wia sels lala سلم محستما مر مام स्क्रीतः स्क्रेक ्या क्रिन حيل خيسي ممان م ear allo Kli and . त्राकेषा द्वा विद्याले स्थित Krinzy NoK Towningyo المعندك محم لابعاله حل مرمن محسمت فرمان حاه مهمنا مست عرب تعديده سعد. مدارة المرتجرة. مبغهم بخمله مديمه. والخر برجيه برمونها لاختاعه لايعيه لالمواتية لعندي محل وعيسم مهم دلیمه ددرجه ددرید. תצותו תפת שיר בחשפתם Eyr and bir rison ميلا مستعم المقام لاغيم יבמשל המש שהתם האמשיהו الالانعة حبد مينة

Klo you come xloo محديه محدة محدد المحدد مدن محمل المناه معملة معملة المعملة ا مهد مصعته، عمل الجمالي المعندي وجومها in croicidans. oxallans لخسته متستا منسخا nuce some disco ואכא האמחמת האמחמרא. العدم حدنهم حدوه. אר שן אשה שינאם مر عند مر سد مراد م نامع المتر مدة المناح عدة الم مركم المعلى المعرب مغمده مله سد. محم متحد متدهم مجدحسه בי המות המהם למים. האיבי سا مدرة مدملمه مدرايا عبده نبخ بخد لمتحديم منع کے بنومرء معملت מו זכא פולה האבילות אוכבא تخلمهم مملم وحزليم Lexis alexando rouses. ملغدهم. وبمالم مملهم 16 دوندی درسته در درسته ۱۵ ووتعيم. لهة لهم تحم تحم 11 غمدم مستسم ملعنمص دانماء من عنبنه درها معتديم محجنهم معتمعه ١٠٠١ ميم متمومي مصعمع بعام . محمد عدم

نعم منم محجنه المله محم ملمه المله حملامه مللفهم حست وحتسم محم دهم محم حجنعه محم مدعه منعم حم معدهم. حلك ١٩١ LOWSON KELLY KILLARI محد حيندسهمي. معنديم ١٥٥ الممسته مالمفلا حلء محسةء صلبع. ملم تهجم حدد. مريع معرص مراء : مصيدم השאכים ההמפלה הרשאה הרשים הרבאפה: حام ماسما ماء سانم الحبحد من الحضاده: ما الم لمجه معم قبلليمه ممم مديمت محر الموسوء X 1 hun Kakla Kind hima. مع عديم محبله حبي معیم معدی کا نعمه. وساوه محم عضت הד צוחת איני צומביא הנהוא. 2 תומשלם מדינה שן מינט edius. and item excus عد نجم. مصحله مر عد ه د معبه دمام ، مدند من من المعنى منام مرم جلله عدحه تحمي حقليهم محج بخلله عدمه تحمير حلبد مهمه لحجمد معمدم ملم مم

בתא הצבא האלב. שלחם شه دخله عدمه تحجيم ملم محمجيه و محلعه من من معدلهم و حد نجه محد حديم. بهزيم مبده لعحب. ه محب حده و بند لحلم حلحم. شه دجنش لعجم مرحض: ملكنكم مرحض. تدلمه د اجنه الم درمه در حيه تخطم وحلهم وعدية. حه دحمبه لجرحم. مض بخصام، صامع عافده برضده لحجبهما بقساء الم ه معدد معدد الماء الماء مود وحد المجدة ستنجعه برمعهما غم أر Le pros realos بخب محل نجب ومعندماست مسخع لم منعهد مله حدمده سهم معدم المعدلة معدلعة سعبد لع بدسعها حمص مدده . سمل محمد محمد محد بمدلمه جنه معمد. المعاضع بالمنافعة المنافعة الم اجم لحانديه حلا حتجم معتده معتاه مهمتهم ا X نقب محمد مر الله ا XI and raphy racty.

مفهم ممدله ممند and norma pan سلماه مسعماه بمعامة تفریم ده. ملانه دلام د م سملح. مجم مر لدن als deserves all क्रिकेस्वरं रिस्टिंग विकासि حديد حدمد حمديد مة حجب ملة عن الملا للمة عن الم هشهرم لحالمنديه بمخب یم سعده سهریه عاد مربوب همه. صلم مرمد لهتم اتمم مهتمم سيت معدم محنه مدلم منحم فدهم وفع وخدم ونجموة میں نعمہ دمنہ حم محصم مخمله لحملة قديهم . ومرخ نصجنه محنه مدخاه صم معبد لصم لحبهمهاله. « kullaz _ aml dek pelma KLA KLARY CINKIA سهم جنهم مس ور مسلم المسلم المسلم Limers eight لدحم معمضاء محميا دول بخسم ومحم البردم. محم بغجليه همدهممي معن بع معلف، مهمس وحدد حصه مغدي ישות שלישים בחות השומים المراسعة المحمد المسالة

ندهم، مدم دهمونه نه سيكم هدهم محكين in rains myfle. المميدم معاقبة مع بينه مصملقا محتده معقاه لالله ما موليم. ماتعام ما مصماتاه 01 לבה השבה בחבד (. הבבה דינה Lover Lover Kriks مدفعهم مخمصحه بغيزم لتعديم حيل لهتم بقيم العنده لحدمة م المعندم المحر حدة لهلم ممخم معلیم نمسه معلم محمد علله حمد معدم حل ترلیمه و مدوسه دسته بعلم حليهم مرسلم ندمه جه من محلم 12 بنام لصم. معجبه مل ובא כן צבא האכו למם. حبعد معلمه مجما مجم حديد ، منجهم دهم ١٥ حملة قدمهم مهد מפא ומבא ובא הבא העם ה حصة م وحديدهم بولم معتده معالمفهده KLIK KOLK KEIL مميندم موم حديدهم * KINY ROLKI anich בם משם ימוות בם היום משם וב وه المحمد معلمه

المحديد المحددة حدميه حازمة حلق موسم المخديم. مون خلمهم المراح مديماس مدحديدين مهجله لحلم حلمي. ול הדידם השבינים היצמבים سلم ومدم ملمه نامدس حد مةهمهمم عد Konta ozzao zomen 12 الجمجة. نحميم لم حنم Larundom, കച്ചയാ . പരന ചനരക്ഷ دنبيله أحم ممحلوه مخمصه ١١ مناه م الم من مفرده مايز دخيم ديموديد مولاد منع لحقوبه بقته ملقومه ملتقلب عليه للجمة عمر تهزمه ملانيدل لملم وبندله الالعب سمعملام . مدندا دعدده مدسمده رسعده ور المامور والم ومرداي. حلقم معدةم موسم מנס הביד לבא האליאי IIX ندهم مهدينه دعمه. Krizz Karfra Kpprk rants bush i Llin. och تجةديم لمقدمة حد نعض عمر براعشهم محموم مراغم र्याक्षेत्र स्क्रीहर. क्रावेप्यके תמם . תבשבם האישר היאת للبلم براماء بدائه المعلم الم

عديم تعيم محمة متهي محك تعمصه عحمه لمتركب معرامها معناد معامره 4 דבהברא דבדביא. האונב KLINDO KLIK IL QUK مكمر معم محمة हर्यकार हिल्ला हर्यका و مادنه دنه دنه دنه دنه دنه دنه الجناء شه وحبوبة لجناء الماسم عقدم حمدلم ودوزله مملوبه دون . musica dala Kosta dal ه محنده خفی الم الم ואה ישל המש שיני ישיב درمولا مرمناعه دم مرمه، ملك ستمم شامهنا ر مجهر معوم معرف معرف دعدیم. مدید مظاممه، بجمة حم له بديم لهنديم. «اه معنور مصمحلة» ه منهد ماه .مربه rapem long craws. ومهرون وبنه بحده هوه لاغبهمه، من محدن : مرمه on xelas outes. المحبد لعلم منحم. مهمنجب حد منحه. مخاممه حدم مهنجيه المعدم مله نحم حمده אבוספב אפה אם יואאז sinh sites when

بهمونجه بجمها من دبخها مم لص د المدحم معرم عليم . مفرم اجما בגמא האמילה הסבב משער הלם השמהחלמה הלא بعدم لجمع معدم 12 antigue Kraz Kiulfa مملع وحصم عيزم. ن buis de resido reside such .. ambal Krinlak له سجمه نحمه: حندح ومليل أجد ممل له. معد ١٤ سعه بهان دیمه ابمنا مهماسل عبن بجدنم الله وخديد معومه لمنطمه لهةم يحوم وبعنه ich. Ebein Lupich Leochin: Lachitians day مع تعسم مولمه معني. دے مدم ہمماد دیدہ۔ مهزيد بيمي حم حمحه الم مهد مدي دهماد نها سه به معمله ده بحديث، اه بره ما مل حد ند ه نا بدن م معمم محنم مسمعه محلجمه لعمنا مفجاءه لهنی در وهده. مزیر ۱۱ لمبيع حد مدله المالي ممال لحجدة مغديم حم عغديم المنابعة علم المنابع פהפתנה המשלה במחודבהם

not the

Lang agranda ranz. المفحل مل شلم المنجرية. رع معمس معلق مناسم XIII نجب. تهمل لم حصة متد متدد متموم محل متركمة حصة لمترب معل متعدمة عدى المدوي. د مسمد من درنانه درخم صهر معلية مرتعد من المنه ترتر معمدة مهر منبه ما عصه درمامه ادر Killaza miniasa mlin וֹבא. העודה בן בוֹבבּאהׁ مه وجمعه لنجهه. مجسمه ومناهم عرممينه. نهمه حدنه ماع هنج، عمده * سمه، مصحة للهنب ويتود solfer lundon outso لسمهم لجمحة. جمم مدنح لسمله مديم. مجدم حعب لجمنحه عجم. المراجعة الم المحمد المعدد الم تهندهم مرمدهم. مالهمود Kur repet the mil مُتحديم مهتم. معمية معين لحزيمه معم אנמא. דוף צופה כצבא مدخعنه مملم معنيم تعلم عصبه مرام الم لحبدة مذحه حم متبعه ولجامه حماد معامد

male de kuflar al معتدم مهمتدم ملعتد معتدي مسعدم لفه ملصور فحدة بمزيمة رممل شيه ملم ملم مفيدس حدمد من دهد المحدد afilm ara discussion المراحة في المحمد لمه و ١٥ جندي بخي بدنجد ١٥ المعندي ١٥ خداه کند حدید مالد هاند remien aft. emien من منديم Adaines Adams المحمد به المعالم سيمهم ال مع معلم وها مع شا مرمه مدم بحد نم لهة لم عدم مدنعه لمجدزاً. محتفالم مهم ممام ملائمه 12 Kolista Kolomia Kiflaza دلم دهجدن مدخمس. مهمجيد لمختدا معجمهم دين. ميمريم لسيملم مدمر من مرسامه حبمه وحفوق معجد ال معدد .ماعة ته مهمة م ورمنه محجود لجسم مع TEN LE NIX CIA دستعم. مهجها لاخددني ال حل مانحه دسة محقم ويمونعد لنه لحجديه معمر uson. Lesser liceria

عل مهنعين لحجمة duri kik kolam kist لنه دسمله دسند مسبله. سامة عفامة شا عصمهده او لهلمه دسمه، مهجده ما معزم حاء عده لهلجه وسعملم بمفيلات. مرتمد لملمه احمدهم او ייוסיים איישבא: אביים حديب محتجه درهم مستبد ک محدم مصا ومحدد به محد دسم ١١ خيسمه داء . مصيت ١١ حدد حاد .عمه من مذ KAZOi -male biks مننع مذ مهمس معدة וו השבה מובא אבל בה سمجهد مديمه ده صمنح. سبحسه، لحسن وسدهم دست مه الم بهتم حميه علي المعنىء فعمر حل لمنه درصيه. محمد بدالات مادد مده سعاة معاده KARO BAR COMIL به حمید حمد ديه خيسهم. مغمده ملم مديء مله مدمعه ب كمعنه مله مهده بدريق ندم. ملم مدخ مله معدد.

مر منهزودم درفع حميهة مصد محندسية KARI KAWAZEA YIK معرم حمانها ممعم مادح شيه معرم متبعه. مله الع مهجمد لحملعة لمعدة. תשטיותם הששיותם התשים تخلعم اقبيد هم مانحم صلم مرم مرم ملم حامات .معملهم حا حق his some why المعامد المحباء حل حة ويجال صلم ماوجده حم ralkl rheri .krik ملمجنه. ودومحصم لمه Kli Khalli dusher محمر کنغ محمد بدر مصانبه سغفه محله معنسم معل مدم بدعه معمل لم Llone acids elela. المحفودة مد تموحد مخمه: معد مع معتدم معدم ملعم: لمحبحة حمله أحب. وسلم مح ملسم الم معدم لم معدة. حلك بمهرة عجم ددبيع عجد عرصه معدد ممينه مجنه محنمه صمح لص محضع بالله بعلله بعلله حصل احمد، معدم وحم مستعد بهمساء دمخس

لعنماد حل حديم. غعة مرامه مسمد، محلك عجم لحسبه. مهنجد شه ١٥ و به حد حدید محمله حد محنجر ممهنبه וו תשתלש תונשתם * תשות بوم هر سدله ودعمه rallon, sub ocho الاحملت مناسم بدمهمانه سعم محددسي. ديمه لم عمالمني حل دهنی معجم حمله نحم क्षित्रक का स्ट्रीकि वहं क्षित्र. غية منه حيله سنجهج. معلمه العيدة المزحم، حلا الجر خدوهد. المعرب معدله عبنهم ما ما مرد معلو لدنده الهزيد حدنده زده برسجه مراده در الماده الم مهمهدبين حصنهم لحن مراق حدمله. مدعم مم حدينها حدمه لعيده بتدعيم. حل تهد مجمعهم XV 1 Koruk dilua . artor مهاعة برسعت مرهد مهجيهه بخاسة بالمحمد Limb Europa Ica مستسلمه. ودوم معنودلية عطاسه مسلمه ممليه منه بخب ۱۱ مرموم دولونه دلمنه. ملتدبه مع سمهم

ولدلسم عددهم والماء مصاعب مماله، معدله لحبردة حلم أجهزها : case lumbos obsteso: معمل نمعدة حدم خدمهد. المح بهم بعد مم مدان العجمة المحنية المحامد Ely after case single معنفيم حدهنه محجنهم. ميم مدية مدلك معمر المحدد موري دوم دوم لحلم حلميم يجمع ملية معمر معما عما ملانة. سلم ونفروس لسمله ملهلحه، ملخ معبد מוֹנס בא הצה מוֹנים יאשים בשיבוחשא נפנידא: ملب وبلنه ومقديمهد sara mharmon kolka « نه مخمد م مله مر عمد الا المنحة عبرهد المحسم لتجمله مملم دجيره دحن دم معد ، حم المحنة أوسي. aft upping a المنجامي مصاحبه سهزمی محل حبیم نمد الجدورية المعمورية L is a chila exist. مراعه مراح معند الم ان عمين حلمح دينسرم : 15 صدلی. معجه دمله ندیم

محم شیله، ملیه و بخی مهم Last remains ويعنفها عقد شسم تعديم شيرات معدده ا XVI من مداعم مع مدن دلم معمده ما، بعدلت معمدا عقد احديث دمخوس عقد عربه المربح المربح المربح المربح مجد احماض حل منحم Kris Kluar Komo שנא הצוא בל היצואה Less is tour continued in المعرفة بالمرابع بالمعرفة درهتم مجد احماض حنج مرمد خید محمد مرموم محد بعم شرمه حدم م ٩ مرمام، محملهم ، مرجناء תאמיות בבתיים האל وجيمه ديجه وموه دحه مغمده لحلهم ويعاده האמחם באמחשב מחאה. مسعم مصلم مدبغ. حيلاء יטידיע אדיציט עריביע איזיע. مونعا مسرم بالمعام المنعجم لمعتده في منح بمع مسلم منع بد بغد، مسع دل عقبهم ١٥٠ تصب ومتبه و محلهم و مبتره xxx 12 mian xxx. معرضه له ونسم لحديثهم

محم علحم محم حسنه العمرة الفيم لحد مر نجه والمرماء معمد endin - moison - mul ومحبدس معدة وحديه حجده ديماده معتجد المجنع ممخنع، نه تحدم موضع جددمه موني مرسع فل مسلم معتنغ بنديده 4 المتلحم. فم للم بدبيل لم حنه منغجه لعجمه حلك was church and bucks. حلله دملهم حشم المرام والعربية مددديد و محلا دهنب عده الله ومحم حهن why wife. ondeplu much יעדד בששונים איד בארטים ٥ منجمه محمد معونه ١٥ Lambs gras anis klow عدد شسم. مع لجسم دخبه دحبه مدهبة ٨٠٠ ور معدد المعدد معدده رع אינה . אים אינה אינה مناحب حومين عابر لعديم شلمين عدد احديم ديخهم مخوس ست مصملم مصلم لحلم حلحب محب. ه معمودات محله مد water wonds end

الاستعادة والمحالية المحالية י בעור ובא ובא ובה לבתא عبد احماض حكمة مبعد replan of our indica مع معدم مع معن محام مل تحسمه صلم ملم مرم حمانه المحنا بمام هجه لجمل له معدوسهم. ממסם בדשה סדב מסמם TIK KIDUT KAKLDO. 10 תל מאמשתה ותשו לממי احدة عل مدنها السمه فرام بالمرام المرام المر יאבטו אום שאו אבוא uxacon nochan man محدث أحل ممه مراه ١٥ العتيمو مر محمد، مرجوه حديدهم أدمه لمله بحين. لعدم بماسم بعديم. مر مخدسه وتحمه تولد. دے تسمی محم عمشدی محصل نحمه عممدجنه معمر ه به مخه مع معم درم مرسم الجهل لف معم 1×ペ べかご、 べっべしつの·12 النجنه العجمة مدنه المدام וכהות בל נשוא וכא 20 Kiafa diez Khiz Laa فغه. محجه شهمد. الاعتمادة محنة المادة Kalin Kuink uzufihdis می مین مدخ عجب مل دنتيم. محدوه مع معمد دومنته محر Is Kontal Kries معدين والمعموم المحمد משומא הביוא. מעל הובא در مالم سوء ، بدار و مدعده المنا ، الاعتام مرم المناع الم معدم محمد المامة سلم مراهدة مامة غدا عليموم عدد احدةبي مخلا بانده برماقمد ععت عمد لجمعة. لهم دله حد تخلم ولهمحمد لحفيعه مهماري دني محمسبر من من المنعل من المحدية من عد بداخلية. ندی دیمله مسبد حد. . אשוע איר אאר הם 15 المحدث انبه تخلصه المناء ٤ مزمنه ملهم خدموني focuse Line . Fix oif بهزی بردنه درسهه. رسامه کاند داء مناحه ما مرنام حصفهم منبيع همجمس لسبة حدمدة کے محاضہ مطامع منیسم مدنجد منومه، منهما

مع حبيمه المالا الكلا الكلا الكلا

سمامه معمحمه دفرسه عندهم در مدعم دممن تعم عدي، متدله الم מח של משלות . בפשב 4 دهدنمساه سامر تد معلنه البراد المعادي الميادي باقدام محقريسهم مميل لم حصم ١٤٥٥ ما بهمعدل ملغه بهبد ه معمندی درسمه محل صل حستين دهيد نهري دديد خمت، حصد حمد ه مدهدید دیم دیم دیم در مسلم אנא הו המה האלות המדידא סכץ הכא השמההמה הצחב. הומהכיום مرجع المحمد المحمد المحمد **حبر نخر حبز . منجاء مر** المصسيه مهمايدة مردة مها المراجع الف المالم الم عدد تعيم محصة مدير. grow water grins uporns ملعمة. حميم المصعب ر نجه مادید مین می منهدهن خدید حد ستخد شده دلع دهبد عنجمسم حصونه دنسه. م هة هنده العلمة. و ملعمد معنده منحم ممدم

العبال له سعجله. عديم تعب عدم مرم لموتن תממות תשמוז תשות 10 KLIZ KALÄO ._ amila مرم. سحعم نجله. مسع مل ما بنيام من .مصملم حدد مرفه محمد محدد المرفعة. alel ener la lacidio. ال بي من حموسه حينهم ملمنه: منه دمنهمام . ساند ما محمد ٥حصة عدر وربة. حصة تخلم ميم. مملم ونجلمه لم حدود بعده. ration you replace who سه غدلم غملم حم المكلي مل سع محسك Kethaza Klina . and dur والمرام المساملة سلم عم مجنه نمنده. ١١ معرضه د محمد مرفعهم ملغم مهمتعة مص مخلعة حاته معدیه متات وكتب وحشيدك، وكبخة ١٥ لد. مخدم دسبه دخلس مهديم المالي حدد ستاه مهمتمم مبية ١٥ حماية عدم . مصمح العربة لسمهم. صلم بصحة Luby. outers orthron ىجىدەدىن محصنى كىجىد

رهام درنمی شامهمان ۱۲ المن من دالته المس والمندون محموم مالمندوة محسم سند. مدلالم خلعهم السمله شد. حدمه وبعن محدد אז באל אלטארם . משלא זו الساسة. المعالم أحمام مهمعان فعا مدمة مديد حل تخلصه «مهزم». « IIIVX 1000 حمة صلب. سينم بع مسنه معمله مننسم Killar on dir. Kinz نحه مهنی حمنده حم charage nous cals ندي. بوله بوله دديد تحمير مصمن فحديه لعمير KI Kuni Lal Khiafia ٥٠٠ مقيمه، حلا وم سجنه درسمهن جديد لدلمه متحمد مخلدين أتكركم . مين شعد مدندة ضيعة حلين مح محنمة الم معدد معدد معدد المعالم ملم مع عمد بمخذ وممه مع جمف عمد. ولم bestocken cuffinis. Elech المعجم حم حبيه محلا KONT ESTOKO KINEL ه جملین مهنده میدیم

معمده مجمعه ليه محمد عل تندين. مرماية فرايع من محمد لينه. محمد حد معدم ا स्यंट्रांक त्रम्यां क्रम्यां क्रम्यां क्रम्यां יאליאני מבי איני حيل ودلده مخنى ونهدا من بخلمه، ممنحلم Luke Klaka ... shel المالي دسم مس مسالم Lin Euston custon محجلي مدميه محلم المحمود ولل وسيلم ودني تتبية. مبحجمية منتعدم و علين تخلين بمناخ شياء وزيده حديث معيفيد. دے دنیام مربع دستدنی دی ۱۵ ضمحم مع مجمد مع وبدلهم در من من من من من من من من من ف معدمه بدهم دسيل حديدهم جعيدهم. محلك درسدا וו מצו אלא דירדי בי בי בי אין בי בי ماجمهم معم مدنده علينة. محمدليهم ليه داخم مه در به در الله در ال יאליים משלבאם משלשאם مرمعتم ممسكة יאלשות היוצם יהומצוההם المحل معمد المحمد المحم رحم عدم : معد رحم Krus Kin : Kans

معسامه محسده : مارنعهم ١١ وحقحه وحوزم ولحودها: المنحبه وهنعاه المحتمدة : אסביבאס איבים אייברס موريم مروقهم وديتريم. المحجب فرهم وبعدم الم صدد. مدل وغجم معجس مرال حدد. ملم مود مسام ميد مسجد هاه . ميد ١٥ ممريك دسام دحبونه ددين. مع مجمد سمجم مع البيلهم العمدمين مع حفيم من من من من من من من من من حديثه احمه المديدة תאיימשום תומציתם תרמם לפינים מביה בישה سيةله محترسمه. حلك المنافر محد محسة اعم دره مرده منظمه ١٦ حددة مالك مدل مالد ديملجه ليهدمها مملعة مدل ودنجه فلسم. حم شممحمه مجم حصمع ١١٤ حه شام لهدیم جمعدین . ه ٠ محمد بن من مد بدند والحديدة أحطه، مهاجيه حونه حد تعميي موحه مة خديم ممحمليم ممخدير. مند مند حديده خدمه. أنديم مدم بعاده منطب مدء مر حملم حمام عمام

المحمدة والمحمدة المحمدة المحم سغدنه. مهجمه حلمه ١٥٠٠ Kulin Kritin Kunz منتب حمله مع المعم معجم حديث معبد سر محالمدم الا سهر مها معمد مالملية نسب. مهزجت حنجه האתבו מבנא בעאפא معبرته ددیل تحدیده ادهای. 22 Klas .sod uned Kla المسلخة مديسه مداتس الخذيم ١٥ تخاعهم الخانم معمر حمد مود. موسنه الع العنام الم المراعد المداد. معلعة ماءم مامسة ماءم له معمد حدد مهدد. ممص مد سعة عدمة علي تهاديش ديمادي حيل renizier Africe letur عتدم. محم معمد الا والمارية والمارية والمارية حل ماز من محم حمة صلب، XIX خبحده ملم نحم بقبعم شبغتم حددية mllow. estar observati ويناع الماسي والما معامة محمتم دستمصد محلك دد لاسلم ودوم بالمالا لابتاله المنحم داسمهن مهجد ور کندوس در کندس. المقام منعد ومقامة

ممدين ميلم لحلم حلمي. بعبقه حمقتم ماقاه معامل معرصه رمية عاتمه النفد مل ممخني وع ملهم بدمله سعمه حەزمى خىدە خىدە ماماع ممام معاها متناب عدم دليهم احمة ا ه حم تهزی معمده ملی مهده .بردي هدية، مهد مهدم . محدية حدية حلاله ملع وتحديم شيلهانم المخنع مللمه ب حلل المحلم حذبه مماجمه انديم محمفيسي بلا रिक तैयरवार्यक. त्रिमवायर्थ को سهماده .جزيجد سهمهدى अर्थाद्य क्रम्य क्रम्य क्रिके دمه درمه معلمه مل بنه من مرمه د بدنهام ومنتم معجده لد doc. focuson both والمتحمي دومحموه بعضوا سل غجم محقب مصمح Kolks <u>i izz</u> Klis pla 10 repended in the part ترامس مفريه له. ممجة مينتدره ، مدخ مرمنه بدا . سا תמוחושם בחשו לעתו ניום اميم معلما .عمده wixy is consolor six sur.

» . دلمى دىدىماكى . « · مسنط عحب جعفيد. مصه ال عمديم سهنه مديده حلمص حفونه مصمل يزير محمدهم مرخدتهم مجمعةد. خيده دم مهر ١١ علصصلح وروزي معل وعص معا ملمره . مردرية مرابخه حله حدد جعبه حمد ندح کام کے جوں محیلہ ا محمد مداليد مدمه محملت معد مخبومهم 14 Kisza Khalina Kalka نفيدن صهم لم حل تديم. رام مرمه سعباه درامه ٥٨ دمع ومحمو نوم ١٥ سغديم شغيهم سملام المتحمد مهم بنجم من دعدلم دوزالم. صالحمنه حجه مجم عدده مجم 16 dans ale sent colds لم حد شماهم عد تلحمه. عمه دمدم. جلعم دخلته محنخ الرغيد مناسم و مرممت حلهمه المفهم حعجه معجه حمله انخبر مهجة Leiuton rein and عجب، مملفديه لسعديم الا ملجده، برساد، دهاء حقيقه ويجالنه ومعت

لعل محديه والم المود نهليم «برعب تاله»، محصنه Lelma inch. . chi بتعديم. محصنه بتدعي. ohy age hering all متهملم منفحم حلمهم. اجدیم. مسنم بخملحی میلاجه ا محصنه دسهته مدخجه حليمه معناء מתובסוא מהומוכא. « لسم حمدقعام سلم وا - معينه لسيمه مانسلمه فه. Kyoswa Tfo owights ملتخلعه محنحه ملطلتسم erry ofth alex المحضعيم لحجمة مغدي. الاع سلمه : المسلمة حمر بنه د الله عدم مد صحيره السمام مام المرصدة ७०८० डीयावा . जातिक प्रति کے معدہ معمد مام سملانه مديم دلايه عديه. حيله خيسمه. نه حد شه محجم شهمه معرضين مبتيمون دسيه ممجلده سلما سبلم سهاء دهمسة معدم معمية حم محسم تاله عسر. و مراهم عدد مراهم متهملم معريه لملحمة. معدد لمديم هه مستبه مونسه مهنام معل مدرة بن محدده حنجمه درمنه منعنه حبله دوسدله مدحسه. al why had solfer. مهزيد حبنوم مرمص مام معنام مهميا المد حد مهممان دخمده دشد ماهاها هاشه الدوم حم دمده مدلين ونحلمه عدم خله لمعنه محجنه مع دهنهم. عدم مالمعملم محم بعدة Kakla Kituk dilua *1 XX تدبم. سهزی صلع حم ورشو مع عدم والمرابع سدمعيه. ميجمع لجلمه LLome alexy Edmores. لدلم حجد حمتد معتعله بدهه دعنده المتمن بدائدة فهداما حنب حنبهم هغماه ٤ ملخمر ملحفده ميم معدم من حميه Later. reliance سخصدم . معلمه مرخماء مملمه محنه حلن مرح المانجيم ممانجيم ک عطیق جہنے۔ منبدنون دهمه د مهرم د مهرد

لحبيهم وبجنام وعديم ملحجيدهم يستحهم مدينهة נהוא מן אמשא מן אלמא. مراعده ._ مام ماعمه 10 بخرستس عبوبخه دبخهم دیمن محدینهای محمد السامه مدسه الملك. مسام معمد عسافده الحلح حلحب ، مسانم . Kian Ksi Krajas ملتناهد لحل هديم. شه ومحر مدم محقصد جدمة ما نفره . برسعده معنه المعمد الصم . مسانم لتخبكم تمادي ماحمة بمعجه معمر حەنصىكى مصعبة كەلم كىلىدە. سفعمد مخعم ماغسده משומלים ותבוד במסטורה هبه حم مملم ومهبتم ١١٥مه د نجه هبه ۱۵مه دده. مخت عسده حهمن معنهم دعمت مهرفه سد سد مصل الاحدد منحم معنما به و دنجه ۱۵۲۸ دره سنه محموسد بخمهم بوريد معبعة، سبمعد ك، حديده ١٥ حملاحه وشعب المهاجد IXXI دنجهم ورمانه و مسانه بده، بند محامد من مدعد

Kounso in Kinz ماند معدسه مدنده هنجه ليمهمت محمد، و ملعنمد معدده مهددهاه و ندهی. سینه شهند درهای عصله عر بع مسعد KALS NIK KILTINI حن دهم لديلة معدده: مله نحه دم عدمه دهند مع ماده مدنعن م حتىدى. مغنى حديمور. وفرس محمد عربه ومعد مسلم ممن 4 aga . Kalk _aml Kama بلبه مد وهم هم تسمه در مخمم الم سمم Kla Klak Kla Leas نه دعده هاه دعمة blika & mesk to kame ممجع لب منهد کله دمزهم دم درونم منع دل معند لد مؤهد. سلم هله مسمدهم وغبيده . بصمد حمنة ع ليد منه ميلا مين علا ما المه و المعامده المناصم مع حمد الشبك شبك حكم. ١١٦٥ جمت ١٠٥٥ سا مصده بساه ماند « Kis al Kama . Kalk و لقمرهم حمام من حماده

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بصباعه . مخصعه به محلمة لمة عمة عتدمه، وعليهم، المناعد منه المحدد المامة حدب مره مم علم مبع ودحمسمه ودسخ Lecerain lesertos olasia. محديمه مدنديم مسجه. 16 مماندش ميد همينه. مجعسة لحميله حصيب Le dicar shen motes major . Adam ەزەدىن غەم كىدى ، ەجىسى 17 استهد سعةدم حري فامعا ميد معامرة مهاميعاء المنطقة ودلالمه ووالمدالة הצבו הבצי הומציו دومخدع دخمع حدصه 10 حدمته ، حملع، معلى 10 معتبه المحديدة المعتبرة معنة له معنى معلمهم مددمه بعدمه بالمدوم مُحدثه مالمام ومديده 20 באטוח י אין באו שואה פו 20 פו מוציב 20 wira_ofein: or in wira_: יסוצב באפ המיבא: מהליכוא ciola: orbiz foering: י מד במו בימשבישה: דעד במון Kiashiha . andreas عربته مهتريهم : مهمم משוא ומשבשולה מין אונה لسم. مطسة مع لمتجم ممل

دخاملةه محسعة مخامته مستعم مدنتهم معتسم every verso extr. حنمهم دنجمه نعدمه دیمن دهستیم دنمی و برسنه منهم منهده حرب بعد مراهمه - come or is the marches. عدد ادهةم وهلم عدد تعدمه مستسم مهمسة حدد لجمدن لهم مسمي المغجدة سهمام مملعا مامرات مامره المامره المامرة ندى منخى. منمىد لحديده arish moistain there دم عدمه دم بده ملهه. . Konta komanza od duka 11 معامة بهم والمرفعة معنده بمرم دعوية. مه hira . salfonier Kin 12 لنه مةجم مةحعة. محل له تجه محلة مجته معتجمسم قطبحه مملم ואשת בולמא החוב בחושיהו التحليم المحمدة الا معدسه له وحده المله محم یخدیم مهتم ملمه. محمله مجنه مديم ملمه. محم محند له منابع المله معا مد دمد عدة مده الا

مه مر سیم مدن اسلم. المستهم وم محمده دوس مرد درنه دونه در درنه در درنه حل حلعه م معدد 22 سانه دين ، مدنه لين on to rink Kalk مهموس سدلين ملمجة دیمام دا برمیسیماه ۱۵ Kina Kla .Kyny rivering lin. Hernuten Lis بملعه مجنوبة المحموم المحتمد محمولا على المحمول الم حتدم درمهزش. متدلم المنحم بخيمهم لنه معدمسه الم معسفها حل شدةهم عة حمدهم. للنم ينغ لم من منبق المحرب منبقه منبقه العدوسلام مصعنه وحنددا. رمك به به من المحمد المحمد. متندد ده مدهم مدرامم. ملم مر ملم مر مام באבים אביאבי באבין XXII دهنه دخته شبه. دنما مد دسینه مه دنسه عد منعم حمانمه مادم مديمت محرحة عقصة حدیم محدیم حل بهزی. حنصه النباء المحدد المات له خصغ محدد مند منهد exione. of renne « Kanis Kharokl

عدم بنا معن الم مسلمء معمنمهم بحمل درمس شه دنجدرهم مجديهما لغديمانها. وسام تعممد وسرم okella . _ america des de لم سهم محمد مل سلام لم لم الم סבונא הנהמום הצבצא. حيل وحب مرسه دوسة Long. oxlego_ Lela حلميم ، ممجة لد ملم هله مسمي معتني ممسمة، مصام مدنهم المام مقرعه، غدة لحلمده لحنيمه لحبتهمد، هم المعالم المعالم المركد الم י. שבי אאל אמס · لمحمد لخم وبناء شلم י מש משלא האמנים יי من من الله المال المعام المعام صليم. محم سينه معمدين. نعلم لجعيد مدم والمصد وراعم ورونهم لد صلع. وممنع مل سبد به منهمه المنت مستلاءم نملا مدیم سام سنلنم سلم הבאכה מואו לאומה מבוחה. ممجغ لد. لم مسموم ١٥ مجام محموم معرض مدلي « اجدی کیه مغد. مدنجده د

> [This space in the MS. contains the opening words of the Acts, with superscription.]

مه نجهد. معنحب مود مراجم مادمه مود بحدد الاحسوم. معجمه مم حمده برعسى مرام مريام مرى 12 المكن معد ما دا لدلند مهد حديما ١٥ مرحمه نام معرص . Kalaza Kiaza . Kinka المحسم لتخديم عمقيسم. Is complain com ملعه المناعم المدانع المحلم دامكة مديره .. دميريما اله öelur esers let.» Lan Kring KKilo. شرب مختور وکلههی، عملعل منعند عمد منخ ١٥٠ الشمة حدا ملم مدم حقمه حبر حدن دهقد معندهم بدمية محمدها محمحت خفغ بصمعم الله بعضم محلم مسانه ١٦ ٥٠ نعد معد ١٥٠ سخ عفاه حماجا حصراءه النبح تخير. و حفوه، الم Kala sier del المنك الشعر حليها، Kalk -mal > pra شسهه بقمبدم حدمده وع أحضه الاسخام الاسماء

[This and the ensuing pages of the MS. contain the rest of the New Testament, ending with the Epistle to the Hebrews, of which the latter part is wanting, two leaves having disappeared. The last leaf of the MS., however, is preserved, and is occupied by— (r°) , an enumeration of the sections, canons, &c., of the whole Book; and (v°) , the scribe's concluding note. These are as follows:—]

عالم لحدماد] مدم ورسم سدمه، وشور حصم حالم الا المتد مهتر ماند مربار به فله مديمه ومقره مداء [عمرات ما مر ومرات ممدران المعدم تالوم [هرایم سعاد محدید مدمه عرم بهده [مرحیدهم] محر محمد عاد معلا معادره بعد كمع لمعم ممركس مدهد سه مع مؤسمة وبخلك حدثهده دولمهاسد، بهمه دم قولهم. عمرم مهدسه، دسم الم المدالية المالكة المعاملة مسحد. معتددهم لهلم به مديليم ومعمم سه هم تعديم وبجلل نومحمه دومد معديدهم. به قولی مترسم ملحدید مخدید مخدید مهتحص مهمم حصتم مهتمم عداته معتده ەقسەركى بىدىلىمى ، كەمكىلىم دامىك سە مى تىدىم مع مرم و برا به مرده مرده المام مرده المام مرده المام مرده المام مرده المام مرده المام الم سمقم سقعد ملامهم مكلمه سعةم ملاعق معتمم حصة م معتدده معتددهم عملاكم ممريليم مدعم درمسر سه مر مقدهم وملكامد مدرد مدرمان معمد مدرم عمدره دم قدلمه ماتحمه و تعديم وم تعملم ماللمم مهتر القام المرامة الم ومرتحم ممصليم وهمد من تالم مستعمرا محمقي ف لمم وم الملك تالعب ما المكالم، ولم المراجع ما ما من المام المراجع المام ا وهدير و معنوم ملح ويدعم وعدمي وسمعه. Kro Kra Kusilo Kindo Kokl Kujar محملات ملحلم حملتم محتم معجب مل دفغه سهد مد سهده دهنه ددده.

[كمعادمان والمعن المكلم عبدان ومولم حاوهما. ورجزا ورزوسل عربها. والمدة سرا كمودا ١٨١ متوكل تهيرا . ب حيد كامكور :[المان مرا كره ميرا . مسرا امصدا المدار ومجمعها المواد دين المراد ريال أن يصعب كي سجنه، الله ألكتره ككرالم الله ١١٥١ من احا مدرا من مرسا مرسا مرسا المراد ا وكن و المراد المراد المراد المرداد وكوردا [..... الله شعمه وسفع شا توسيا: وحدوبا وبوديل لمحا مرعومت بكتوا وكتون دنك ووتسيتون عتقطا وداد معمد عبدا والمداد دريا مرسدان المراد ا विश्व कार्य व्यापी व्यापी व्यापी के व्यापी के व्यापी منهد مع دلا. معلا قعمل مدديد ملا عقده بدهده. [.] ا کم حصد بیدار در ال فوا ، بودکر می بدا مرحدا وبهدس مودرا مرحا وهما وكحدم المحاو والماء معند منصور معند معند بعد المنا معند عدما المنا معندها معندها معندها معندها المناها ال بصمهدا بسهدا طها. الله لخه ادا اسل بهذا مشكما مدح ولا الما هناما بحصة كل مكس قلط فها : بنيلا حسودا معسما كال نمليل واكب وكال إداقت كالقيطيل فيها وتحديد واتب وكال اله إذا بك بريل فهده كنسل مصدح معكم بعصم البو سندهن، من و حص ما الله وحد وسال معتما معتما المحالية ومحمود. وإلى بون مجمه مده والله معلم والمدمرا والعالم والعالم المعالم عنساً. وزدع عموزاً. وزدع بحدفل وزدع عزيلها (ودعم شعل وزع دزر وعال ود ويكه كلا حلا باهدماه ال حوكله وال حدديا. وحلا سر السر بكولاه المحن حاصب نيرما ونيسمان . ٠ ٠٠٠ محد دك مصل مصحمرا المنا [نصم] يدلم : أحك بدلم والم حتى مدنى المحال المرا المحا [00]عدم الفراء حد [...] همع كنسل بعكر المحمدة مع حمد تسلل [ع] الما عدد مار بي عدد معل اقتده عدد معنا عند معلم المار معاد معال المار معاد المار معا [النم]مد بسا معمد عنسل معميل معميل معمل كلم عذيل يكه كل علا وإماماه [كد] حده. ل معكما من حدورا اعدم ماعدم.

APPENDIX AND NOTES.



APPENDIX.

The following is a fragment of the version above printed, contained in the Ms. Add. 17193 (British Museum), in which it is No. 34. See Wright's Catalogue, vol. II, p. 992.

Fo. 14 vo, line 12.

VII. ا

حمدت مدے تد ماس ما دروں تھے مسحب عل مةدم الأمامة المنحم. ممسام بجدند لع مان عدد داره مان معاهدا ملم عل محمر ، ملم عل عل مملس ، منسه و سننه حلمم معلم مر شدسد عميم. حصیفری مین مدیدای مدے تدل بخان دلمے وسا عنده محمده معدن منعدة عمد KI ako ikal Klo Ksiki aind المالم، معرص وسلموم ليقيمون ومالم و حدم حسيسه . مغمده هدين القامميه سماء بع سعاد معتدم سعةدم مدم و بادهم بهدی در میندهم در مینده و باده در مینده و باده در میند و باد در ت تالم شامدی در معنده منادها الم معادم معادم المعام ل عنده المعنة. مد تملعب حم عندهم ر وروماد . مد تالوس . هم عندمه وهديم مد الملعب مع عفدهم وعمده . بد تملعب و دم عندمه بمسمن ت ملعم ، دم عندمه ، تاحملم . بد تالعب دم عندلاه ومعد بد Mey. of sichon scurry. I. Mey. ..

ABBREVIATIONS AND CONTRACTIONS USED IN THE FOLLOWING NOTES.

- S, The Syriac Version of the Apocalypse, as printed in this book from the Crawford Ms. Sn, (in chap. vii.) The fragment of same (chap. vii. 1-8), contained in the Nitrian Ms., Brit. Mus. Add. 17193, fo. 14v°; for text of which see page 35.
 - E, The Syriac Version of the Apocalypse printed by De Dieu (1627), and in the Paris and London Polyglots and subsequent editions of the Syriac New Testament. I have used all the available authorities for this version, distinguishing them as follows:—
 - .d, The Dublin Ms. (Trinity College, B. 5, 16, Ussher's), written A.D. 1625; inedited; complete.
 - f, The Florence Ms. (Library of S. Marco), said to have been written 1582; now missing, and only known in the fragment (superscription and chap. i. 1, 2) printed by Adler, Versiones Syr., p. 78.
 - I, The Leyden Ms. (Cod, Scalig. 18), probably of late 16th century; the copy whence De Dieu derived his text; complete.
 - n, The Nitrian Ms. (Brit. Mus. Add. 17127), written A.D. 1088; inedited; has lost ff. 1 and 83, so that verses 1-6 of chap. i, and 6, 7 and part of 8, chap. xiv, are wanting: text (mixed with Commentary) otherwise complete down to xiv. 11, after which verse omissions occur, increasing so rapidly in frequency and extent that of the last six chapters but fourteen verses in all are given.
 - , The Paris Polyglot text, repeated by Walton; derived in whole or in part from a Ms. or Mss. now unknown, but certainly distinct from all the above.
- Hkl. The Harkleian Version of the New Testament: White's edition (1778-99); for Hebr. xi. 28 to end, Bensly's (1889).
- Hxp. The Syro-Hexaplar (in some Books properly Syro-Tetraplar) Version of the Old Testament (LXX).*
- Phx. The fragmentary Version of Esaias (LXX), preserved in Brit. Mus. Add. 17106, printed by Ceriani in *Monumenta S. et P.*, tom. v. fasc. i.; supposed to be part of the translation made in A.D. 508, by Polycarpus for Philoxenus of Mabug. It includes only xxviii. 3-17, xlii. 17—xlix. 18, lxvi. 11-23.
- Poc. The Version of the Four Minor Catholic Epistles, first edited by Pococke, in 1630, and printed in the Polyglots, &c.
- Psh. The Peshitto Version, of Old and New Testaments.
 - The appended initials, A. E. J., H. J. L., distinguish the Notes suggested by the Rev. A. E. Johnston and the Rev. H. J. Lawlor, respectively.

† I have used Walton's Polyglot, and Lee's editions; and (for N.T.) Schaaf's, with occasional reference to

Widmanstad's.

^{*} For the earlier Books extant of this Version, I have used the printed texts of Ceriani (Genesis; 1863; Lagarde (Exodus, Numbers, Joshua, 3 and 4 Kings; 1880: also the posthumous reissue of the same, with Genesis, Judges, and Ruth, by Rahlfs, 1892: and 1 [3] Esdrus; 1861), and Skat-Rördam (Judges and Ruth; 1861): for the rest, Ceriani's photographic facsimile edition of the Ambrosian Ms., C. 313 inf.; testing by it the printed texts of Bugati (Daniel and Psalms; 1788 and 1820), Norberg (Jeremiah and Ezekiel; 1787), and Middeldorpf (remaining Prophets, Job, and Solomon; 1835).

(37) r. 1.

NOTES.

SUPERSCRIPTION.

A heading almost identical with this is prefixed to Σ [flp; but not d; n has lost its first leaf]; but it omits \leftarrow and substitutes \leftarrow for \leftarrow pool \leftarrow before \rightarrow [sic].

Cp. verse 9. Σ writes with \prec after \bot . \prec after \bot .

The point over \mathbf{i} is omitted in Ms. \mathbf{m} So Σ [f l; but \mathbf{m} \bot p]. \mathbf{m} So Σ [p; but \mathbf{m} \mathbf{m}

I. 1–8. Note that the text of these eight verses is substantially (in verses 1, 3, and 6, absolutely) identical with that of Σ . On the one hand, it shows peculiarities of that version foreign from the usage of S elsewhere; on the other, the differences between the two texts, whether as to diction, or as to the underlying Greek, are few and trivial, such as are to be expected in two independent copies of the same text. See following notes for details. Probably the scribe of our Ms. had before him an exemplar which had lost its first leaf, and borrowed these verses, and the heading, from a copy of Σ .

1. Cp. this verse with its parallel, xxii. 6, on the following points:—

pronoun by Δs with suffix, elsewhere exceptional in S (as in Psh. and Poc.), but habitual in Σ (as in Hkl.), is uniformly used in verses 1-8; and the proper rendering, by suffix alone, takes its place for the first time in verse 9.

Here and throughout the eight verses (see .2, 3, 4, 7), منم, منم , and منح are employed according to the usage of Σ (and Hkl.), where the usage of S would lead us to expect رماد (see note on verse 11), or \sim (as xxii. 6).

אם $\delta \epsilon \hat{\imath}$] Nowhere else in S (see on iv. 1): uniformly in Σ ; frequently in Psh. and Hkl.

- 2. manned] Σ , kan med.
- which word l om.]. For this rendering, not elsewhere used in S (yet see ii. 24), ep. Σ , ii. 24, xiii. 15, &c.; and Hkl., Mt. vii. 12, Act. iv. 28.
- 3. απ καλοιος] So Σ uniformly (as Hkl.): nowhere else in S; see on xiv. 13, and cp. xx. 6.

In general, the use of Δ as prefix of the object is habitual in Σ (as in Hkl.), exceptional in S (as in Psh.).

- δικά καιρός] Pron. for art.; similarly verse 5 (ter): usual in Σ and Hkl., but rare in S and Poc., as in Psh. Cp. the parallels (to this verse) in xxii. 10; and (to verse 5) iii. 14.
- refixed, as in Σ , to every member of the sentence; whereas in the parallel passage, iv. 8, S prefixes it only to the first, Σ (as here) to each of the three. Cp. also xi. 17, xvi. 5.
 - באם] ב om. prefix here: also before אכב, verse 7.
- 5. Nowhere else in S: in Σ , only vi. 15 [ln; but not dp], in which place S has $\leftarrow \mathbf{x}$, which, conversely, Σ gives here; (note that $\leftarrow \mathbf{x}$ of x. 11 is a misreading, [of Σ l alone]). In Psh. N.T., only Lk, xviii. 18; but frequent in Hkl., Hxp., and Phx.
- κτέα... καὶ κάς s and Σ here agree against the other authorities, translating as if the Greek were ὁ ἀγαπῶν... καὶ λύων, (for dat.).

κίτο] Σ points κίτο.

6. κατικήν. So Σ. Here again S and Σ agree against all else, which read ἱερεῖς or -άτευμα. The adj. κατικήν does not occur in Psh., O. or N. T.: but in Hkl. is found = ἱερός, 1 Cor.

ix. 13, 2 Tim. iii. 15; as also in Hxp., Dan. i. 2, 1[3] Esdr. i. 39, &c.; again = iερατικός, 1[3] Esdr. iv. 54, v. 44,—cp. Act. iv. 6 (Hkl.). Note, that 1[3] Esdr. is Syro-Hexaplar, though printed in Walton with Psh. from the Bodleian Mss., Poc. 391 (A.D. 1614), and Or. 141 (A.D. 1627). It is not found in the older Mss. of Psh.

ροίπt both words as pl.]. Elsewhere S always renders this phrase by (as Psh.); Σ usually as here (as also Hkl.).

7. א באה (ביבי = οἶτινες] So Σ: nowhere else in S, which uses א ביבי, for οἴτινες: Σ usually gives א ביבי של when the antecedent denotes persons. So Hkl., Act. ix. 35.

Cp. Psh., and Hxp. [Aquila and Theodot.], in Zech. xii. 10 (the passage here followed): also Psh. and Hkl. in Joh. xix. 37 (Zech. quoted), for in; in Mt. xi. 17, for in.

So Σ [n, which begins here; but Δ , d l p].

8. Shir Kir] Note that here, and in the parallel, verse 17, S and Σ express the substantive verb; but Σ only (not S) in xxi. 6, xxii. 13.

אבשלה] ב om. prefix.

9. In this verse occur the first substantial differences between S and Σ , both as to underlying Greek text, and as to rendering.

Σ, Δαλα = συγκοινωνὸς ὑμῶν] Lit. νίὸς κοινωνοῦ ὑμῶν: Σ, Δαλα = κοινωνὸς ὑμῶν. Here (i) the rendering of S is more idiomatic: ep. (in Psh.) for like renderings of Greek compounds of σύν, Lk. i. 58 (συγγενής); Act. xiii. 1 (σύντροφος); Phil. iv. 3 (σύζυγος). It seems, however, that Δαλαα is would be more consistent with analogy. (ii) Apparently Σ read κοινωνός (with many mss.), for συγκ. of S;—cp. Adler, N. T. Versiones Syr., p. 78, on the lack (as he wrongly supposes) of "Harkleian accuracy" in this. (iii) S and Σ agree, against all else, in inserting ὑμῶν.

 $= \tau \hat{\eta} \epsilon \nu \text{ I} \eta \sigma o \hat{v}$ Σ agrees (against all else) in the former prefix: but differs in supporting the addition $X \rho \iota \sigma \tau \hat{\varphi}$.

 Σ writes this word here, as in superscription, with the termination Δ , and [dlp; not n] with \prec after Δ .

10. with Psh.) prefers stat. absol. in rendering anarthrous nouns: Σ (with Psh.) prefers stat. absol. in rendering anarthrous nouns: Σ (with Hkl.) indiscriminately uses emphat.

ארביבה; but ביבה [marg. of n, (prima manu)]. Note that Psh. writes as S, ביבה; Hkl., בה בש.

11. τ = "" = "" This pronoun so used (especially in plural) is characteristic of S; as likewise of Poc., and of Phx.: Σ (though here it has τ κας ος = δ) habitually uses τ κας γ which are rare in S, but frequent in Hkl., and in Hxp.

البانی So Σn . Not preterite, but = مرحنی, which $\Sigma d l p$ give. حنمی،] So ii. 8 (Γ for Γ): ep. حیری،, iv. 3 Γ ; خصری،, vi. 12. حیری، iii. 14, حیری،

12. λαλά = ἐπέστρεψα ἐπιστρέψας] S renders inconsistently here: Σ has λαάκ in both cases (better). For $(=\sigma\tau\rho\acute{\epsilon}\phi\omega$, transitive) see xi. 6. Cp. Mt. xii. 44, Lk. i. 56, &c. (Psh. and Hkl.), and 2 Pet. ii. 21, 22 (Poc. and Hkl.), where it = ἐπι[ὑπο-]στρέφω, intrans., as here; also Esai. xlv. 13 (Phx. and Hxp.). For (-1) in this sense, see Job xxiii. 9 (Psh.); xxx. 15 (Hxp., = ἐπιστρέφομαι, LXX); Lk. ii. 43 (Hkl., = ὑποστρέφω): it usually = (-1) περιβάλλω (see iii. 5 infr.).

 $= \epsilon i \delta \epsilon \nu a \iota \text{ (for } \beta \lambda \epsilon \pi \epsilon \iota \nu)$] Σ renders κιμαλ, literally. Λο Not as Σ with prefix Δ ; see note on verse 3, and cp. 20.

אביא $= \tilde{\eta}\tau$ ונין בּיִל מּהֹי, here and elsewhere (but see note on verse 7), as Hkl. usually.

שני = λυχνίας] Note the stat. absol. (after cardinal number; but cp. verse 20 (bis), ii. 1); also xi. 4; a form not found in Psh., nor recorded in Thesaur. Syr.: but for τῶν λυχνιῶν (verse 13) אבייה; and so verse 20 (bis), ii. 1. Σ has אבייה throughout.

13. π So Σ (as Hkl. mostly), here and throughout, except xix. 17: S elsewhere always uses the word in *stat. constr.*, with prefix \rightarrow , or without it (as Psh., Mk. vi. 47, &c.).

Lit., ὡς ὁμοίωμα (with gen.),—for ὅμοιον (with dat.); cp. Ezek. i. 5, 22, 26, x. 1, (Psh. and Hxp.). So S in most cases, or without κ, or with σ or π instead (i. 15, iv. 7, ix. 7). Σ renders exactly, Δ κόππ, here and usually, as Psh. N.T., and Hkl.; but sometimes as S (e.g. ix. 7, but see note there). S also (see iv. 3) uses has (stat. constr.) without π or κ (cp. Lk. iii. 22, Psh., not Hkl.): again (iv. 6) π κόπας; again, sometimes as Σ. See iv. 7 for variety of rendering.

אבּסבּדֹּ = $\pi o \delta \eta \rho \eta$] So Hos. iii. 4,= אבּסבּדֹ (Psh.: also Hxp. [Theodot.]). Σ gives אבּסבּדּ here; and so Hxp. renders $\pi o \delta \eta \rho \eta s$ of LXX, Exod. xxviii. 27 [31] (= אבּסדּ), and Ezek. ix. 2 (= ברום). The latter passage seems to have been in St. John's mind here. Observe how the rendering of S brings out the *priestly* aspect of Him whose appearance is described.

خفت $= \zeta \omega \nu \eta \nu$] So xv. 6; and so Psh., Ezek. ix. 2 (غمر), Mt. iii. 4. Σ has مدن here (wrongly taken as pl. by De Dieu) and عمت $[n, \infty, \infty]$, xv. 6. So حمد , دولا. Ezek. and Mt. as above (Hxp. and Hkl.).

15. Not elsewhere found; nor recorded in Lexx.: Σ has

Σ treats this participle as relating to χαλκολιβάνφ. Σ follows the same reading (see note on Greek text) and construction, but renders by σων. For σων, cp. xvi. 8 (σων), also xvi. 9 (σων), and notes; see also note on vii. 16.

16. καί] (i) By error, for καίμ = ρομφαία; probably a gloss (cp. Eph. vi. 17, τὴν μάχαιραν τοῦ Πνεύματος) transferred into the text of the Syriac; not of the Greek, for ὀξεῖα (fem.) would forbid $\pi \nu ε ῦμα$, whereas both Syr. nouns are fem. (ii) Σ renders by καιμά (which is common in Psh., and habitual in Hkl.) here and throughout: S elsewhere always by κιτές, which in Psh. is not rare in O.T., and in N.T. = μάχαιρα, as Mt. x. 34; cp. also 2 Pet. ii. 12 (Poc.), where it = ἄλωσις.

πολιω = ἡ ὄψις αὐτοῦ] Not elsewhere in S. Σ (which renders by κλιω, here, as Hkl., Joh. xi. 44) uses κλιω, iv. 3 only, for ὅρασις. It occurs Lk. xxiii. 48 (Psh. and Hkl.) = $\theta \epsilon \omega \rho i \alpha$: 2 Pet. ii. 8 (Poc. and Hkl.) = $\beta \lambda \epsilon \mu \mu \alpha$.

The ptcp. following is fem., here and in Σ (though the verbs are different); whereas elsewhere neither version treats $\overline{\Sigma}$ as fem.,—a notable coincidence. But while S, consistently, writes the next word $\overline{\Sigma}$, Σ has $\overline{\Sigma}$.

17. בארבי $\lambda = \lambda \epsilon \gamma \omega \nu$ This gerundive use of infinitive is frequent

in S as in Psh. O.T. (= לאמור), not N.T., nor in Hkl.; ב, here and usually, gives participle.

20. Note that the stop before _____ is a scribe's error.

کنے کے ایک کی S prefers to represent the copula by the personal pronoun (enclitic), or to omit it.

- II. 1. μεσφ] Here only in S: nowhere in Σ; rare in Psh. N.T.; rarer in Hkl.; but used = εν, 2 Pet. ii. 8 (Poc. and Hkl.).
- 2. خیک , which ک gives. So خبی , which ک gives. So خبی (peîl) is to be written, iii. 8, vii. 9, xv. 8.

αωτω = ϵαντούς So in S usually, as in Psh.: Σ, αωλ αωκ, here and elsewhere, as Hkl.

5. λ = ϵκπϵπτωκας] Lit., <math>ϵξϵβλήθης (as Mt. viii. 12 (Psh.): ep. κ = ϵκβαλϵ, xi. 2 infr. Σ has κ probably reading πϵπτωκας (see note on Greek text).

רבים $= \epsilon i \delta \epsilon$ In iv. 4, &c., די preceded by α , where no $\delta \epsilon$ corresponds in the Greek, is obelized in Ms.; see note on Greek text.

κΔκ = $\epsilon a \nu \mu \dot{\eta}$] So verse 22, also (= $\epsilon i \mu \dot{\eta}$) verse 17, and elsewhere; but also κΔκ sometimes for $\epsilon i \mu \dot{\eta}$. Σ here (and usually) writes Δ κ, as Hkl.; Psh. varies.

- 6. h.i.ω] Present, = h.κ κιώ = μ ισεῖς, as Σ.
- 7. $\lambda \dot{\omega} = \lambda \dot{\epsilon} \gamma \epsilon i$] Except in this recurring sentence, S makes $\dot{\omega} = \lambda \alpha \lambda \hat{\omega}$, and $\dot{\omega} = \lambda \dot{\epsilon} \gamma \omega$: as does Σ , here and uniformly.
 - 8. Κιμο = καὶ ζῶν] Read Κιμο (as Σ) = καὶ ἔζησεν. Cp. iii. 1.
- 9. $\langle bis \rangle$ For the more usual $\langle abs \rangle$; so also iii. 9. \sum gives the longer form here; but at iii. 9 [dp; not ln] the shorter.
- 10. Καίβολος] So S uniformly, as in Psh.; and so Σ here, and xx. 10: but in the other three places where δ. occurs in Apoc., Σ has καίκα, which is frequent in Hkl.; never found in Psh.

καίπ = βάλλειν] Σ, Δείκω. S often prefers to represent the infinitive thus, especially when a purpose is indicated, by a fut. with π prefixed; while Σ renders by infin. with Δ prefixed, as here,—as S does in ordinary cases; e.g. in the earlier part of this verse.

κνίϊι. 2 (the only remaining instance of ϕ . in Apoc.), κλίαζι; as also Σ, which gives κλίαζι το here and xx. 7, as Hkl. usually does. Psh. generally uses instead κινάς $\overline{}$; but κινάς (without $\overline{}$) = $\phi \nu \lambda \alpha \kappa \dot{\eta}$, Hebr. xi. 36.

Note that S usually renders $\tilde{\nu}\alpha$ by π simply, while Σ habitually marks the final sense of the conjunction by prefixing which is also the usage of Hkl., but not of Psh. In S, which is sense, xiii. 13; else only = $\hat{\omega}$ s (iii. 21, and xviii. 6). We have $\hat{\omega} = \pi \hat{\omega}$ s, iii. 3.

المقتاء So S always (absol.), even before a numeral, for pl. (anarthrous) of $\dot{\eta}\mu\dot{\epsilon}\rho a$; and so too Psh. sometimes: but else, (emphat., as Psh. usually), ii. 13, ix. 6, x. 7, xi. 6. In these four places Σ agrees;—a notable coincidence: whereas here (and xi. 3, 11) it gives (not found in S; once only, Gal. iv. 10, in Psh. N.T.; but sometimes in Hkl. and Hxp.)—never

11. im = ἀδικηθη Σ, ΔαΔά. Usually im in $pe. = \epsilon \rho i \zeta \omega$ (so 4 Kin. xiv. 10, Hxp.): elsewhere in S and Σ, and Psh. N.T., it is found only in aph.—So, vi. 6, and throughout S, im = ἀδικῶ, (except xxii. 11 (bis) where see note); and so in Psh. and Hkl. once, Lk. x. 19. Hence it follows that im (pe.) = ἀδικοῦμαι, as here; but this meaning is unrecorded in the Lexicons. Σ varies in its rendering of ἀδικῶ: see note on xi. 5.

κα. 6, κα. 14, and καὶ. 8,—the four places where the "second death" is spoken of,—a signal instance of their close affinity. Note that κοιώ occurs twice in Aphraates (Demonstr. vii. 25; viii. 19). Yet, as Parisot points out (Praef., cap. III, p. xliii), he may have derived the phrase from the Targums. Elsewhere, S always uses — τοι, and Σ (except xix. 3, where — τοι = advb. δεύτερον) — τοι = id. In Psh. N.T. — τοι is generally found, and likewise in O.T.; the former now and then, but the latter seldom (if ever), in O.T. But in Hxp. and Hkl. — τοι is frequent.

On examining Ceriani's photozincographic reproductions of the Ambrosian Mss. of the Psh. and Hxp. O.T., I find many instances of خدنهٔ in the latter, but none of مننهٔ. In the former, "second" is not once rendered خننهٔ in the Book of Genesis; twice (vi. 16; xxxii. 19); usually مننه، or حدنه،

exactly, as expressing the ordinal; while ملنيك, in the four places cited (cp. also Eccl. iv. 15, Psh.) means "repeated" (in order), "succeeding" (as secundus) rather than (numerically) "second";—so in Psh. the title ملنا يتحمص for Deuteronomy. If so, Schaaf (s.v.) is wrong in pre-

ferring Lith as "magis Syriacum," after De Dieu (in loc.), who regards it as "vere Syriacum," and Lith as "Chaldaicum."

This is another striking coincidence between S and Σ . It is hardly possible that two independent translators should have hit on being as a rendering for $d\nu\tau\epsilon\hat{\imath}\pi\alpha s$. The verb is not a familiar one, as is shown by the fact that it has been misread by our scribe, and by two scribes of Σ . It would have been more obvious to use Δ as Psh. and Hkl. do for $d\nu\tau\epsilon\iota\pi\epsilon\hat{\imath}\nu$, Acts iv. 14; and Hkl. again, Lk. xxi. 15 (the only other example of $d\nu\tau\epsilon\iota\pi\epsilon\hat{\imath}\nu$ in N.T.).

The prefix is supported only by two mss. (see note on Greek text): perhaps we ought to read Δα ακ, as Σ.

If this were so, the words αντειπας [καὶ] ὁ μάρτυς μου ὁ πιστός would be represented twice over,—

- (מ) משמה שליז היושמה שינישל
- مرك [د] مل معدي دران مصدي (d)

—and we should have to suppose,—either, (i) a deuterograph (or double rendering) on the part of the translator, in doubt whether to read $a\nu\tau\epsilon\iota\pi as$ as a verb or a noun: or (ii) a conflation, due to a Syriac scribe who interpolated S from Σ ,—or who perhaps, finding (b) in his text, borrowed (a) from Σ and placed it on his margin, whence it was transferred by a subsequent scribe to the text.

Hypothesis i would be admissible as a solution of the problem, failing a better one.

In favour of ii is the parallel fact that one of the Mss. which contain the Poc. Epistles (Amsterdam 184) has Harkleian renderings written on its margin, and one (in Jude 7) interpolated into the text. And it may safely be inferred from what has been shown above (i. 1–8, note) that the scribe of our Ms. must have had at hand a copy of Σ. But on the other hand it is to be observed that S, though it agrees with Σ as regards the leading word bishow of the first member of the conflate reading, differs from it not only in omitting the and before the preceding also in omitting after it, and in inserting a before the preceding and omitting a different Greek original (see note on Greek text).

But the true explanation of the facts proves to be that S here represents a conflate Greek text. The ms. 152 of Apoc. (Vatican, 370) reads here (see supr., Part I, p. 49, note on ii. 13), $d\nu\tau\epsilon i\pi as$ [sic] δ $\mu a\rho\tau vs$ μov δ $\pi \iota \sigma \tau \delta s$, $\delta \tau \bar{t}$ πas $\mu a\rho\tau vs$ $\pi \iota \sigma \tau \delta s$. We may therefore conclude without hesitation that the original of S contained here an interpolation almost identical with that of ms. 152 (see Greek text), and that τ $\Delta t = \delta \tau \iota$ here, as iii. 8 infr., et passim.

14. κλαιδικό = $\tau \dot{\eta} \nu \delta \iota \delta a \chi \dot{\eta} \nu$] So Σ here, and also verses 15 and 24 (the only other instances of δ. in Apoc.); but in the latter two places S has καιδικό, thus distinguishing "teaching" in the former case, from "doctrine" in the latter. Psh. and Poc. always use κιδιαχή: Hkl. always κδαιδικό, which in Psh. = $\delta \iota \delta a \sigma \kappa a \lambda \iota a$ (Tit. ii. 7).

λαίων νίῶν Ἰσραήλ] Note the use of stat. constr., where Σ uses stat. emph. followed by π . S, with Psh., habitually employs stat. constr. in a limited class of cases, of which the present is a typical example. Σ for the most part avoids it, as does Hkl. Yet Σ with S has in this verse κ το represent the compound ϵ δωλόθυτα. Not so Psh., 1 Cor. viii. 1, &c.

15. δασα = ὁμοίως] So again viii. 12 (the only other instance of ὁμοίως in Apoc.). In both places Σ gives κόασω. So too, Mt. xxii. 26, &c., Psh. renders as S here; Hkl. as Σ .

- - 17. പെടും] Read പെടു റൻ, as മ. Cp. verse 7.

Read Δλκο, as Σ. See notes on Greek text of this verse. (ii) After this word there is an omission, for which see note on Greek text. If this be chargeable on the Syr. text, the words

are to be subjoined, as in Σ .

Read בבא...., as in Σ. These misreadings are probably the result of an editorial attempt to give sense to the Syr. text which the accidental errors pointed out in the preceding notes had made unintelligible.

- 21. אבבאל] Perhaps only a loose rendering for במלאה.

So xxii. 12, as Lk. ii. 3 (Psh. and Hkl.); elsewhere \bot ω (occasionally with a second \bot where \smile follows; once \bot without \bot ω, xx. 13), as Σ uniformly, and Hkl. usually,—also in Joh. vii. 53 (*Peric. de Adultera*): Psh. mostly renders by \bot ως, very rarely (as Hebr. xi. 21) as Σ .

On mg. of this verse is written in small estrangelo character, apparently prima manu, as a second with a small obelus prefixed, but no mark in text for place of insertion.

- 27. $\Rightarrow \hat{\rho} \hat{\alpha} \hat{\beta} \delta \hat{\phi}$ So S always: Σ , always $\Rightarrow \hat{\beta} \hat{\alpha} \hat{\phi}$; but Hxp. as well as Psh. gives $\Rightarrow \hat{\beta} \hat{\beta} \hat{\phi}$, Ps. ii. 9 (here cited). Psh. (N.T.) usually renders as S; but as Σ , 1 Cor. iv. 21 (where the sense is lower), and Hebr. xi. 21 (= Gen. xlvii. 31, so Psh.). Hkl. always as Σ , except Hebr.

- i. 8 (= Ps. xlv. 6 [xliv. 7]), where it has $\leftarrow \searrow \rightarrow \searrow$, with Psh. and Hxp. S (not Σ) makes $\stackrel{\checkmark}{=} = \phi \nu \lambda \acute{\eta}$, v. 5 (where see note), xxi. 12, only.
- Stat. constr. (so Mk. vii. 4), as Psh. of Ps. ii. 9 (here cited): S uses stat. emph. followed by π , as Hxp., ib.
- παιντρίψετε] Rather συντρίβετε (-τε for -ται),—see note on Greek text for an explanation of the difficulty attaching to these words. Another solution would be to read αικ αικά = συντρίψεις αὐτούς (Ps. ii. 9, LXX; so Hxp.). Σ has ααικά (= συντριβήσεται).
- Psh. (N.T.) uses \neg \bot , Lk. ix. 39, Rom. xvi. 20, $= \sigma v v \tau \rho i \beta \omega$: but Psh. (O.T.) has \rightarrow \rightarrow \rightarrow \rightarrow \rightarrow \rightarrow \rightarrow \rightarrow The agreement of S, here and rarely elsewhere, with Hxp. rather than Psh. may be a token of the hand of Polycarpus, whose version of O.T. was the basis of Hxp. (See Assemani, B.O., tom. \bot , p. 82; also Smith's Diet. of Christian Biography, vol. IV, pp. 431, 433, s.v. Polycarpus (5): also Dissertation, Part I, supr., p. xcvii).
- 28. κίας Σαλα] Stat. constr.; and so xxii. 16 (cp. Job xxxviii. 7, Psh.). Σ has in both places stat. emph. followed by κιάς (adjective) [so dn p here; l writes κίας (noun), wrongly].
- III. 1. [κατ.] Note the pl., stat. absol. (fem.) here and iv. 5 only: never in Σ; rarely in Psh., as Lk. xi. 26. Elsewhere, S uses emphat. κατ, as Σ; once κατως, xxii. 6.
- کیہ $= \zeta \hat{\omega} \nu \epsilon \hat{t} = \zeta \hat{\eta} s$] Adject., stat. emph. Σ has عند (stat. absol.), so that the usage of the two versions is here inverted.
- 2. Κίτου γρηγορῶν (an Aramaism)] A verbally exact rendering of the Greek: Σ gives $= \gamma \rho \eta \gamma \delta \rho \epsilon \iota$ (the versions again, as in last note, exchanging characters). See Mk. xiii. 37, where Psh. expresses $\gamma \rho \eta \gamma \rho \rho \epsilon \hat{\iota} \tau \epsilon$ as S here; Hkl. as Σ.
- διοπ τιξική καὶτη This would be $= \tau \grave{\alpha}$ λοιπὰ αὐτῶν ὅτι ἔμελλες. Probably we ought to om. the second π so as to restore $\check{\alpha}$ (for αὐτῶν ὅτι), with all Greek authorities. See note on Greek text.
- 3. igan $= \tau \eta \rho \epsilon \iota$ So Psh., Lk. xi. 35, $= \sigma \kappa \delta \pi \epsilon \iota$. S renders intransitively, "take heed," which is hardly defensible: Σ (better), is "keep" [what thou hast heard], transitively.
- 4. Δαμών = τὰ ἰμάτια αὐτῶν] So S throughout: Σ uses κεαΔ instead (except xvi. 15; xix. 13, 16). In both versions κιένος (ii. 27, xviii. 12). The usage of Psh. and of Hkl. as to these words varies.
 - earo] Perhaps an error for ears.
 - 5. $\Delta = \pi \epsilon \rho \iota \beta \acute{a} λλ \epsilon \tau a \iota$ Lit., $\pi \epsilon \rho \iota \beta \epsilon \beta λ η \mu \acute{e} \nu o \varsigma$: so Σ. This

ptep. (of *ethpa*.) is not elsewhere found in S, nor in Σ [in xi. 3 it is wrongly given by De Dieu, against his own Ms.] In all other places S uses instead ptep. of pa. or aph., or peil: Σ , ptep. pa. or aph., never peil. But in both versions the infin. of *ethpa*. occurs, verse 18; the fut., xix. 8. For the verb, see on i. 12. Psh. (N.T.) mostly avoids it; but the peil is found Mk. xiv. 51, xvi. 5, and the *ethpa*., Act. xii. 8. The usage of Hkl. agrees with that of Σ .

κωλκ = ἐξαλείψω] So S where ἐξαλείφω recurs, vii. 17, xxi. 4. Σ agrees, here and vii. 17, (but reads xxi. 4 otherwise). So also Psh. (O.T.) and Hxp. sometimes, as Ps. li. 1, 9 [l. 3,11]. But Psh. N.T. renders by ωλω in the only two places where ἐξαλείφω occurs (Act. iii. 19, Col. ii. 14); as also Hkl.; and so Psh. O.T. often, as Exod. xxxii. 32, Ps. lxix. [lxviii.] $28 \lceil 29 \rceil$, where however Hxp. uses ωλ.

κάμω = τῆς βίβλου] So xvii. 8, xx. 12 (ter). In all other places, S renders βίβλος, and βιβλίου, by Σ always, as also Hkl. Note that where S uses κίμω, it is the Book of Life, or of Judgment; but the Book of Life is κάμα, xiii. 8; and so in Phil. iv. 3 (Psh.). Psh. uses both renderings: in Exod. and Ps.; ut supr., Psh. has $\overline{}$; Hxp., $\overline{}$.

7. عمل (bis)] With ptcp., = oùðeís with 3 pers. sing. pres. indic. So S mostly; as Psh., Isai. xxii. 22 (here cited): but see ii. 17, iii. 8, xiv. 3, for the usual \longrightarrow which Σ uniformly gives. Psh. (N.T.) renders as Σ usually (but see Mk. x. 18, 29, &c.); Hkl. apparently always.

8. جنج) Accurately, خبخ; see ii. 2.

10. $\pi \Delta = \delta \pi$] So v. 9, π ii. 12; but Σ gives the more usual $\pi \Delta \Delta \Sigma$; as S, verse 8 and generally. Cp. Lk. π iii. 14, (Psh. as S here; Hkl. as Σ).

Masc., agreeing with και. So S consistently, omitting τ και (fem.) after κη.—see note on Greek text. Σ also has τ though it reads τ και Τherefore, unless Σ follows a reading τ $\tilde{\eta}$ $\tilde{\delta}$ $\tilde{\rho}$ $\tilde{\sigma}$ $\tilde{\rho}$ $\tilde{\sigma}$ $\tilde{\sigma}$

Δωκδ = $\tau \hat{\eta} s$ οἰκουμένηs] So again xvi. 14; (but καίκ, xii. 9, the only other instance of οἰκουμένη in Apoc.). So Psh. O.T., sometimes; but in N.T. only (without κ) Rom. x. 18, as in Ps. xix. [xviii.] 5 (Psh., = 72π ; = οἰκουμένη, LXX; but κδιών, Hxp.), whence it is cited in that place. In Psh. N.T., οἰκουμ. usually = καίκ, or καίκου : in Σ always = κδιαίων (unknown to Psh. but found in Hxp.) and in Hkl.

από τοῦς κατοικοῦντας ἐπὶ τῆς γῆς] So S usually, and Psh. O.T. (Hxp. rarely); but the phrase is rendered literally, xiii. 14

- (bis), (see also xvii. 8; and cp. xiii. 12), as by Σ uniformly. The expression is not found in N.T. except in Apoc., but cp. Act. iv. 16 (Psh.).
- 14. حمنین $\mathbf{i} = \dot{\eta}$ $\mathring{a}\rho\chi\dot{\eta}$] So xxi. 6; but xxii. 13 (the only other instance of $\mathring{a}\rho\chi\dot{\eta}$ in Apoc.), حمنین in all three places. Both have $\mathring{a}\pi a\rho\chi\dot{\eta}$, xiv. 4. Psh. and Hkl. use all three words for $\mathring{a}\rho\chi\dot{\eta}$.
 - 15. Aux iii] Probably to be corrected, Aux Kiii.

- 16. γλά] Read rather γλά: see note on Greek text. κίατο] So Σ: not in Psh., Hxp., or Hkl.; but elsewhere found.
- 17. אוא אינה Read אואר: see note on Greek text.

uses Δ ωτια $= \chi \rho \epsilon i a \nu \epsilon \chi \omega$] Elsewhere (xxi. 23, xxii. 5, only) S uses Δ ωτια $= \Delta$ ατια $= \Delta$ ατι

Representation of Psh., Hxp., or Hkl.; but elsewhere, e.g., Philoxenus, Discourses, xii., p. 522 (Dr. Budge's edition, 1894).

 Σ has the more usual Δ as prefix.

- IV. 1. $= \mu \epsilon \tau \acute{a}$ So usually in S, at the beginning of a clause; elsewhere, $= \mu \epsilon \tau \acute{a}$ In Psh., $= \pi \epsilon \tau \acute{a}$ is rare; rarer in Hkl.; never in Σ .

 $\Delta L \dot{\mathbf{x}} = \dot{\epsilon} \lambda \dot{\alpha} \lambda \eta \sigma \epsilon$] Probably we ought to correct by prefixing \mathbf{x} , as Σ [n; dp $\Delta L \dot{\mathbf{x}} \dot{\mathbf{x}}$; l wrongly $\Delta \mathbf{x}$].

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3. Κοιω = ὁράσει (bis)] Cp. for this word Ezek. i. 5 et passim, Psh; also (= ὅρασις) Hxp. S uses it else only x. 1, where it = πρόσωπον. Σ gives κόιω here; but κοιω ix. 17 (the only other instance of ὅρασις in Apoc., where S om.). In this latter place ὅρασις means a vision (ὅραμα, which usually = κοιω in Psh. and Hkl.). Else, ὅρασις in N.T. occurs only Act. ii. 17, = Joel ii. 28, in which places Psh. renders κισιω; as also Hxp. (Joel): but Hkl. (Act.), κοιω.

Wrongly written max in all other instances in S, viz., xxi. 11 (where $\Sigma [dlp]$ has a section, as here), 18, 19 (Σ , as Σ dlp) here (Hxp. in both places, each [so Σn here]).

So xxi. 20, where the word recurs: Σ, Δ. i.ω here, Δ. i.ω there. Cp. Ezek. xxviii. 13, (Psh. as S; Hxp. as Σ here).

ארביביים] So again xxi. 19; and so ב [d p; l n, אוביבייה] here: but אוביביים there. Psh. as S, Ezek. xxviii. 13; Hxp. באל

4. Adamias $= \tau o \hat{v} \theta \rho \acute{o} vo v \theta \rho \acute{o} vo i$ So S in every place, before and after this, except xx. 4, where the $\theta \rho \acute{o} vo i$ (= seats of judgment) are $= \kappa - \kappa \dot{\kappa}$, as Col. i. 16 (Psh.). In this verse, for the first time, Σ , which up to this renders as S (i. 4, ii. 13, &c.), introduces solved for the former—that is, for the Supreme Throne, as distinguished from the surrounding thrones; but afterwards uses it uniformly for $\theta \rho \acute{o} vo s$, except xx. 4 ($\kappa \dot{\kappa} \dot{\kappa} \dot{\kappa} \dot{\kappa}$). So Psh. distinguishes, Mt. xix. 28; where, however, Hkl. uses $\kappa \dot{\kappa} \dot{\kappa} \dot{\kappa}$ only. Both have $\kappa \dot{\kappa} \dot{\kappa} \dot{\kappa}$ for The Throne, Mt. xxv. 31: but it is not found elsewhere in Psh. N.T., nor (apparently) in O.T.; in Hxp. rarely, as Ezek. i. 26.

Obelized in Ms.; see note on ii. 5.

απόλωρι = τὰς κεφαλὰς αὐτῶν] So Psh. (not Hkl.) Rom. xii. 20;

- and so Hxp. (not Psh.) in the pll., Prov. xxv. 22: else in Psh. and Hkl. $\overline{\mathbf{p}}$ always = $\kappa \rho a \nu i o \nu$, in Hxp. = $\kappa o \rho \nu \phi \dot{\eta}$ (Ps. vii. 17). Elsewhere used in S only of beasts (ix. 17 (bis), xiii. 1 (bis), 3); never in Σ .
- 5. حقمی = $\lambda a \mu \pi \acute{a} \delta \epsilon s$] Σ , حقمی , and so viii. 10 (the only other instance of λ in Apoc.), where S has حمد . Both Psh. and Hkl. always render as Σ . Elsewhere in S حنص is an adjective: but we find it in $\Sigma = \phi \omega \sigma \tau \acute{\eta} \rho$, xxi. 11 (as Phil. ii. 15, Psh. and Hkl.), where S has \prec ima (elsewhere $= \phi \acute{\omega} s$).
- 6. κρυστάλλω] So xxii. 1. In both places Σ merely transliterates the Greek word (which does not occur else in N.T.); and so Psh. and Hxp., Isai. liv. 12, Ezek. i. 22 (where Targ. of Jonathan has Τίλ). S seems to render it mistakenly as if meaning ice (so always in Psh. O.T.); but in expressing κρυσταλλίζοντι (xxi. 11) uses the same transliteration as Σ. In the inedited Commentary of Barsalibi on Apoc. (Brit. Mus., Rich. 7185, fo. $2r^{\circ}$, line 3), which follows the text of Σ, I find, in loc., the same of Σ, with the note, και $2r^{\circ}$.
- المعنى المعنى
- عند عند عند after this verb: S and Psh. apparently never; nor does Hxp., Ezek. i. 18, x. 12.
- 7. Note that S here, and habitually, expresses the ordinal numbers by the cardinals with π prefixed (and so Barsal, here and often); but see note on ii. 11 for an important exception: Σ , in adjectival form.
- κα = τὸ πρόσωπον] So S habitually, but see x. 1, and note there: Σ always κας λα, as Hkl. (but Barsal. here as S). In Psh. N.T. both are used. In Ezek. i. 6, &c., Psh. as S; Hxp. as Σ .
- 8. $\vec{r} = \tau \hat{\alpha} \tau \hat{\epsilon} \sigma \sigma \alpha \rho \alpha$ So Σ (also vi. 6, where S om.). This coincidence is notable, the form being an unusual one; in Psh. N.T. (also Hkl.) only Mk. xiii. 27: but Psh. and Hxp. have it in the pll., Ezek. i. 16.
 - مار مناه Possibly this was originally a gloss (erroneous) و ع

on åvá. See on Greek text; and cp. the pll., Ezek. i. 27 (Psh. and LXX) for a like expression.

This pl. absol. is rare; it recurs xii. 14, where Barsal. also has it. Z uses emphat, only. Psh. as S; Hxp. as Σ, Ezek. i. 6, &c.

κ. ! = ἀνάπανσιν] S renders this word by κεκω, xiv. 11 (the only other instance of it in Apoc.). In both places Σ gives κωω, by which Psh. and Hkl. render the same word. In Psh. κ. ! = ναλήνη, or ἡσυχία.

אלאה בממליה See on i. 4. Note that in text, h is wrongly printed for m in the preceding בממליה.

- 9. Κάατιζ Δοα = $\epsilon i \chi \alpha \rho \iota \sigma \tau (a \nu)$ So S and Σ, here, and vii. 12 (the only other instance of $\epsilon i \chi$. in Apoc.): never found in Psh. (N.T.) or Hkl., which use Κόιποδ; but in some of the titles to Pss. in Psh. O.T.
- 10. الخب جنب Displaced, probably by accident, from following
- 11. on hai = $a\xi los \in l$] Here, and v. 9, 12, hai = har rai. For the subjoined on, see Nöldeke, Kurzg. Syr. Gramm., § 221.
- Properly = διὰ τοῦ θελήματός σου, but cp. xii. 11, xiii. 14, where (as in A.V.), the same inexactness of rendering occurs. Elsewhere, S often renders διά with accus. correctly by $\Delta \lambda$, as Σ always. But note that here Σ has a seemingly conflate reading, and $\Delta \lambda$ in the second; probably borrowing $\Delta \lambda$ from S.
- المنا المن
- το sink) = $\epsilon \sigma \phi \rho \alpha \gamma \iota \sigma \epsilon \nu$, xx. 3; also Σ in both places as Hxp. sometimes. Everywhere else, both versions make $\sigma \phi \rho \alpha \gamma \iota \zeta \omega = \gamma \delta \omega$ (as Psh. and Hkl. always). S uses the latter word where the sealing confirms (yet hardly so, x. 4, xxii. 10), the former where it closes. So likewise S uses $\omega = \sigma \phi \rho \alpha \gamma \iota \varsigma$ here and throughout; except vii. 2, ix. 4, where

- = the seal (of God), confirming. ב is less consistent as regards the nouns, giving שלמכ (unsuitably), v. 5, 9, and (combined with verb שלמכ in next verse), vii. 2. In Psh. O.T., כביא occurs, but rarely; in N.T., alone is used (and properly), Rom. iv. 11, 1 Cor. ix. 2, 2 Tim. ii. 19; in Hkl., in the third of these places only;
- 2. جنگ $= i\sigma \chi \nu \rho \delta \nu$] So Σ, here and throughout, and S with but two exceptions, xviii. 10 and xix. 18, where is used (for which see note on vi. 13). Psh. varies; Hkl. as Σ, except Mt. xiv. 30.
- 5. $\forall \lambda = \tau \hat{\eta} s \phi \nu \lambda \hat{\eta} s$] See note on ii. 27. Except here and xxi. 12, S renders $\phi \nu \lambda \hat{\eta}$ (vii. 4 et passim) by $\forall \Delta z \in (absol. \text{ or } emph.)$: so Σ here and always (emph.); Hkl. likewise. Psh. varies as S, but mostly avoids absol.
- This is untranslatable. Perhaps we ought to prefix \mathbf{r} to the former verb (= ἀνοῖξαι), or to read \mathbf{r} (= ὁ ἀνοίγων). \mathbf{r} agrees (against wellnigh all else) in reading \mathbf{r} (but with \mathbf{r} [marked in l with \mathbf{r}] before it). \mathbf{r} omits \mathbf{r} and inserts \mathbf{r} . See note on Greek text.
- 6. Καμώ = ἐσφαγμένον] In Σ ωω always = σφάζω; in S Δλα is used (vi. 9, xiii. 8, xviii. 24); and so in Psh. and Hkl., 1 Joh. iii. 12 (bis). The latter verb elsewhere in S, and always in Σ , = ἀποκτείνω, as in Psh. and Hkl.: the former in Psh. = θύω: not in Hkl. See note on xiii. 3.
- Apparently for Apparently for it recurs xvi. 14, with no mark. Possibly a recognized form of contraction.
- 8. σλικ = ἔλαβε] So S occasionally (as also Psh.; Hkl. more rarely). Usually (as verses 7, 9) S makes $= \lambda a \mu \beta \acute{a} \nu \omega$, as Σ here and throughout. 'Cp. xvii. 12 infr., for variation of usage. In both, $\Delta n \kappa = a \check{\iota} \rho \omega$, xviii. 21; and by implication $= \phi o \rho \hat{\omega}$, xii. 15.
- slightly varying among the Mss.] transliterates everywhere (.ως) = $\phi\iota$ άλας here, &c.; = $\phi\iota$ άλην, xvi. 2, &c.), as Hxp. often. This seems to be an unusual use of $\overline{}$, which in Psh. N.T. occurs only Mt. xxiii. 25, 26, = π άροψις. Barsal. in loc. explains $\overline{}$ [sic] by $\overline{}$ by , with the addition $\overline{}$ Cp. for these words Exod. xxv. 29 (Psh., and (for $\overline{}$) Hxp.). See Thes. Syr., where $\overline{}$ is rendered patella, scutella, but Syriac lexicographers are cited as explaining it = $\overline{}$ which = $\phi\iota$ άλη. Note that S here and always makes this noun fem., with plural $\overline{}$ is $\overline{}$ (xv. 7, &c.).

9. Κανατά (Σ΄) = ἄδοντες ἀδήν] So Ps. cxliv [cxliii]. 9 (Psh., not Hxp.); also, (S and Σ), supr., xiv. 3, xv. 3 (where cp. pll., Exod. xv. 1, Psh.). Neither Greek word occurs else in Apoc.; in N.T., they are found only in Eph. v. 19, Col. iii. 16; in the former of which places, but not in the latter, Hkl. renders the verb as S and Σ here, but not the noun. Psh. renders both otherwise; and makes (as also Hkl.) \mathbf{x} and \mathbf{x} and \mathbf{x} and \mathbf{x} and \mathbf{x} \mathbf{x} \mathbf{y} \mathbf{y}

Note that, in S, the noun, whether $= \mathring{\omega} \delta \acute{\eta}$ or $= \delta \acute{c} \xi a$, is always fem., and the masc. use of it alleged by De Dieu (on Σ in loc.) is an error [of l; not supported by d n p].

- 12. حدد $= i\sigma\chi \acute{\nu}\nu$] So again vii. 12 (the only other instance of $i\sigma\chi \acute{\nu}s$ in Apoc.; it is misread, xviii. 2); likewise Σ in both places. Not a common word (cp. note on vi. 13), found also Esai. xlv. 1 (Phx.; not Hxp., which has $\sim \delta$ a. ω); also 2 Pet. ii. 11 (Poc. and Hkl.): but not elsewhere in Hkl., nor in Psh. N.T. (both making $\sim \omega$); though sometimes in O.T., Psh. as well as Hxp.
- Correct printed text by removing the points under the line of contraction here, and in next verse.
- 13. كنحذه] Observe that S begins a new section with this word. See note on Greek text.

Ceding words, which make הבהבלא the first word of the ascription.

VI. 2. (i.) A conflate reading, the second word being an alternative, either for the first, or for the third. As above, v. 10, the question arises, whether the conflation (i) was in the Greek, or (ii) has been brought into the Syriac. If we adopt (ii), the explanation will be, that S originally rendered νικῶν by Α΄, lit. νικήτης (cp. Rom. viii. 37, Psh. and Hkl.), and that the more literal καὶ was added, first on the margin, then in the text of the Syriac,—possibly

- from Σ . If we prefer (i), we must point $\angle \alpha = \kappa \alpha i \in \nu i \kappa \eta \sigma \epsilon$, which is the reading of \aleph for $\kappa \alpha i \nu a \nu \iota \kappa \eta \sigma \eta$, and this I have adopted in the accompanying Greek text. It is to be noted that Σ may be claimed as supporting either $\triangle i [dlp]$, or $\triangle i [n]$; the fact being probably that n is right; that Σ , literal as usual, originally had $\triangle i$, with $\triangle i$ as a note on the margin (such as are found in d), which afterwards made its way into the text, as has often happened in case of the marginalia of Hkl. Thus the result is: Σ originally read
 - either (i) καὶ καὶ ἐνίκησε καὶ ἴνα νικήση: or (ii) καὶ το καὶ ἴνα νικήση.
 - 5. مرا After this word, مرا (as xiii. 17), is wanting. حمل (as xiii. 17), is wanting.

κριθής] Σ has the more usual plural. In sing., κλίων (stat. emph.) is mostly found, as 1 Cor. xv. 37 (Psh.).

- 8. [Linear Structure of Stru
- 11. $= \epsilon \omega s \kappa \alpha \iota \rho o \hat{v}$, or $\epsilon \tau \iota$] These words though defaced in Ms., can be deciphered; and the brackets in the printed text are superfluous. Σ renders by $= 6 \delta$. Cp. Dan. vii. 12, 25 [Psh.]; and for $= 1 \delta$, see xii. 14 infr.

πακε = $\pi ληρωθῶσι$] Σ has κiii. 2 (the only other instance of $\pi ληροῦμαι$ in Apoc.). Neither version is consistent in its use of \mathbf{z} as regards conjugation; nor is Psh. (cp. Joh. xv. 11 with xvi. 24). S and \mathbf{z} sometimes have \mathbf{z} = \mathbf{z} ελοῦμαι; e.g., xv. 1. So Psh., as Lk. xii. 50.

12. عباد Read الاعتاد .

κίσως] Read κπω (= $\sigma\epsilon\iota\sigma\mu\acute{o}s$), as viii. 5, [xi. 19], xvi. 18. This word (properly tremour) is not in Psh., but is found in good authors (see Thes. S., s. v.). It must have been unfamiliar, for our scribe has written it wrongly in two (first and third) of the four places where it

occurs, and in each of the other two he supplies vowels. We find $\sigma \epsilon \iota \sigma \mu \delta s$ else only xi. 13 (bis), and (a second time) xvi. 18, in which three places S (inconsistently) renders $\leftarrow \infty s$ (= motion); and so Σ here [dnp; l] writes $\leftarrow s$ by error], and throughout: likewise Psh. and Hkl. uniformly.

κοι] For κοω (cp. κιίας), i. 11). But κοι = ἀσκός (Mt. ix. 17, &c., Psh. and Hkl.), which possibly S may have read for σάκκος.

13. $\prec \dot{x} = \beta \acute{a}\lambda \lambda o v \sigma a$] So Σ ; a remarkable agreement, seeing that elsewhere both always make $\prec \dot{x} \dot{x} = \beta \acute{a}\lambda \lambda \omega$,—except that S has $\prec \dot{x} \dot{x} \dot{x}$ again, xviii. 21. Both use it (ethpe.) in superscription, q. v. It is found in Psh.; also (rarely) in Hkl.

κατας So Σ; and so Psh. in the pll., Isai. xxxiv. 4 (not Hxp.). κωτί = ἀνέμου] Note that κωτί here is fem., in both versions; but masc. in vii. 1, where also it = ἄνεμος. In Psh. it is always fem. in this sense; in Hkl. it varies, as in S and Σ. In all, it is fem., when $= \pi \nu \epsilon \hat{\nu} \mu a$, except (as ii. 7 supr.), where the Holy Ghost is spoken of.

κατισχύω) Lk. xxiii. 23. But in Phx. the adj. e $i\sigma \chi \nu \rho \delta s$ (LXX), xxiii. 25; and both not uncommonly occur in Psh. O.T., and in Hxp.

14. ixaha] Correct xiaha. The reading of text = ἐτάκη, which gives perhaps better sense (cp. the pll., Esai. xxxiv. 4, LXX), but has no other attestation. Perhaps we ought to emend further by transferring from the following at to the termination of this verb, and removing from the following noun the plural sign. See notes on Greek text.

απόλως = $\tau ο \hat{v} \tau \delta \pi o v$ αὐτῶν] Here, and wherever $\tau \delta \pi o s$ means an abiding-place, S uses κλως; but where it means space (as xii. 8, xx. 11), or locality (as xvi. 16), we find idex, κίδκ. Σ does not distinguish, but always renders as here. Both words are common in Psh. In 2 Pet. i. 19 (Poc.), we find κίδκ, used properly as in S; where Hkl. has κδωςς.

15. Καλίαρχοι] So xix. 18, where alone χ . recurs in Apoc. (cp. Exod. xviii. 21, Psh.; Hxp., $\overline{\kappa}$... $\overline{\kappa}$; LXX, χ .). The copies

of Σ [n deficit] give Σ , xix. 18, but vary here [ln, Σ ; dp, as S]. It is remarkable that Psh. N.T. always renders Σ ; but Hkl. once (Mk. vi. 21), Σ

S always thus, or absol. (as vii. 4, &c.): Σ mostly (= χιλιάδες); and so Hkl., but Psh. as S. Note the triple pointing here and elsewhere (except v. 11, vii. 4, xiv. 1, xxi. 16) for both forms.

κλολι $\ddot{u} = ai \delta v v \dot{a} \mu \epsilon \iota s$] Σ has κιλολι $\dot{u} = oi i \sigma \chi v \rho o i$ (or oi δυνατοί), which perhaps we ought to substitute here.

κίκω τος $= [\pi \hat{a}s]$ ἐλεύθερος] So Σ (but in sing.). In Apoc., ἐλ. recurs xiii. 16, xix. 18; where Σ renders as here. In the former place, S follows a different reading (see note in loc.); in the latter, has κίκω simply. Psh. uses both renderings: Hkl. always as Σ, except Rom. vi. 20 (κίμως; as also Psh., there and in some other places).

17. בא = δύναται] So again xiii. 4; elsewhere כבא, as Σ here and throughout. Psh. often as S here.

VII. 1. For this and the following seven verses, we have a second authority, a copy of which I append to the preceding text (page 35 supr.). In the notes on verses 1-8, I distinguish it as S n.

אמה Sn subjoins בב; and for בארלה reads המאלשה.

πλίοι = τὰς γωνίας] So in the other place where γ. occurs in Apoc., xx. 8. Σ has πλια in both; and so Hkl., Mt. vi. 5, but else always uses (absol.). Psh. renders as S commonly in O.T., and in N.T. (except Act. iv. 11, xxvi. 26); never as Σ : but Hxp. as Hkl.

Thus S n and Σ make \prec so i (= a) fem. (see above on vi. 13); yet, just after, join it, as S does, with the masc verb $-\infty$.

المحل] S n, تخليد ; ک, حملت This noun is not found in stat. absol. in Psh. N.T.; but in O.T.—e.g., Gen. i. 29.

2. $\triangle \Delta \alpha = \dot{a} \nu a \beta a \dot{\nu} \nu \nu \nu a$ Though partly effaced in S, this word is so far legible that there is no doubt of its letters: but the position of the point is uncertain (see the autotype Plate), and I therefore insert brackets. In S n, the point is clearly placed under, as I have printed it. Thus read, the word may represent either pres. or aor. ptcp. (see note on Greek text): with the point above, the pres. only. For the former pointing = pres. ptcp., cp. x. 1; for the latter, xi. 7, xiii. 11. $\Sigma [ln p]$ reads $\Delta \Delta \alpha$; [so d, but without point. De Dieu misprints α for α].

So in the other instance of this phrase, xvi. 12

(not else in N.T.): Σ in both places, $\overline{\Sigma}$. But in O.T. all the versions render as S; e.g., Isai. xlv. 6.

انخا S n, حان, as also Σ .

S n om. \prec from this verb, and from oim in next verse; as does Σ . Cp. ix. 4, xi. 5; also ii. 11 and note, vi. 6, &c.

So Σ : used in Psh. O.T. (not N.T.), and Hxp. This passage proves that in this phrase is prep., not noun.

- 5. io id (ter)] Sn writes in throughout.

- 7. Note that Sn om. the clause concerning Levi, but a later hand has supplied it on marg. S misplaces it, after instead of before Issachar. This looks as if the common source of S and Sn did not contain the clause.
- 9. [correct by prefixing α,—accidentally omitted in printing.

 α τίνα = ον ἀριθμῆσαι αὐτόν] Lit., οῦ εἰς ἀριθμόν: equivalent to φιναίται of Σ, which perhaps ought to be substituted in S.

So xiv. 6; but the *emph.* pl. Abase is found, v. 9 and elsewhere. Σ always uses the latter, as does Psh. (N.T.). The sing. Abase occurs in $\Sigma [dlp; not n]$; but S avoids it, as does Psh. (N.T.). Psh. (O.T.) uses all these forms (e.g., both pl. absol. and sing., Gen. xxv.23).

- 13. $= \frac{\partial}{\partial x} = \frac{\partial}{\partial x} \kappa \rho i \theta \eta$] 'Αποκρίνομαι (not else in Apoc.) is here rendered by Σ, else, which is the regular Hkl. equivalent for it: Psh., habitually uses that of S; the other seldom.

τος επλυναν] Πλύνω also is not else found in Apoc. [except the doubtful instance, xxii. 14 (not in S or Σ)]; and in N.T. else only Lk. v. 2, = χεκ (which else = νίπτω in both), Psh. and Hkl., as Σ here. But $\dot{}$ occurs in this sense in Psh. O.T., (not N.T.), and in Hxp. (e.g., Num. xix. 7) = πλύνω. In aph. it occurs, Mt. xii. 5, = $\beta \epsilon \beta \eta \lambda \hat{\omega}$ (Psh.).

Note that the point over x has been accidentally omitted in printing.

- οτher places where $\sigma \kappa$ occurs in Apoc. (xii. 12, xiii. 6, and xxi. 3) both use κ -a remarkable instance of the connexion between the two versions. The Greek verb is found in N.T. else only Joh. i. 14, where Psh. and Hkl. render as S and Σ here.
- 16. ΚραΣ = καῦμα] Σ renders κραῦμα [d n p; l alone κραῦμα, wrongly], here and in the other place where καῦμα occurs (not else in N.T.), xvi. 9; as S also in that place. In Psh. κραΣ is not found in N.T., but is frequent in O.T.; e.g., Isai. xlix. 10 (here quoted), where LXX has καύσων (which would be more suitable here), and Phx. and Hxp. as well as Psh. render by Σ. But κραῦμα is always used in N.T. (Psh. and Hkl.) = καύσων, Mt. xx. 12, Lk. xii. 55, James i. 11: also in Psh. and Hxp., as Gen. vii. 22, Isai. xviii. 4, = καῦμα [LXX].
- 17. ΔΞΞ = $\delta\delta\eta\gamma\dot{\eta}\sigma\epsilon\iota$] The Greek verb is not else found in Apoc.: Σ renders it by Δπα, as Hkl. and Hxp.: Psh. by i=π,—nowhere by either of the former verbs. But we find in both Psh. and Hkl. τ = $\tau\rhoi\beta$ os, (e.g., Mt. iii. 3); also in Psh. O.T., Phx., and Hxp. (e.g., Isai. xlix. 11).

 $\mathbf{L}_{\mathbf{c}} = \hat{\epsilon}\pi\hat{\iota}$ Rather = $\pi\rho\acute{o}s$ (as in Psh.): Σ has $\Delta \mathbf{L}_{\mathbf{c}}$.

حدی (viii. 10, xiv. 7, xvi. 4; \times xxi. 6). Σ makes جربی = $\pi\eta\gamma\dot{\eta}$ everywhere; and so Psh. N.T., and Hkl.; also Poc., 2 Pet. ii. 17. But in Psh. O.T., also occurs in this sense, 1 Sam. xxix. 1; and جدی , Gen. xvi. 7 (Hxp. جدیک), &c.; also pl. حدیک , Exod. xv. 27 (Hxp., حدیک), 2 Chr. xxxii. 3, 4. Some writers use also تحدی . See *Thes. S*.

VIII. 1. حمود] So S; also Psh. O.T. (not N.T.), and Hxp., as Cant. iv. 1.

4. حنک = هٔ $\kappa a\pi\nu \delta s$] So Σ . Elsewhere, both uniformly render κ . by خنک ; as do both Psh. and Hkl. in the only other place where it occurs in N.T., Act. ii. 19;—making خنگ = $\mathring{a}\tau\mu i s$, in same passage; as also Psh. and Hxp. of Joel ii. 30, which is there cited.

This is another remarkable token of the close relation between S and Σ .

5. τ απ.κ. Cp. Act. xi. 30 (Psh., τ...; Hkl., κτκ τ...).
6. Δαμ. = οἱ ἔχοντες] Scil., Δαμ. δ.κ. (for the usual Δκ., as in Σ). For this variation of idiom see note on xiii. 17.

ρτατίσε,—using infin. with Δ prefixed to represent $\tilde{\nu}$ with subjunct., instead of π with fut.;—see second and fourth notes on ii. 10. (ii) S

renders $\sigma a \lambda \pi i \zeta \omega$ by $\alpha \alpha \lambda m i \zeta \omega$ by $\alpha \alpha \lambda m i \zeta \omega$ here and verses 7, 13 only; $\beta \alpha \lambda m i \zeta \omega$, verse 8 and the rest) throughout: Σ by $\alpha \alpha \lambda m i \zeta \omega$, with Hxp., Num. x. 6 (so Psh. there), and also Hkl. in the two places where σ . occurs in N.T. outside Apoc. (Mt. vi. 2, 1 Cor. xv. 52). Psh. (N.T.) uses neither verb as $\alpha \alpha \lambda m i \zeta \omega$, but has $\alpha \alpha \lambda m i \zeta \omega$ (Lk. iv. 33, $\beta \alpha \lambda m i \zeta \omega$). Hkl. makes it $\alpha \alpha \lambda m i \zeta \omega$ (Lk. iv. 33, $\alpha \lambda m i \zeta \omega$). Hkl. makes it $\alpha \alpha \lambda m i \zeta \omega$ (Li. 27, $\alpha \lambda m i \zeta \omega$). It is mostly used of the human voice, but also of the trumpet, Ephr. iii. 209 (Thes. S., s.v.). Cp. $\alpha \alpha \lambda m i \zeta \omega$, xviii. 22, and note there.

7. ωωω = μεμιγμένα] So xv. 2, the only other instance of μίγνυμι in Apoc. Σ renders as S here, but ωωω in the second place, as Psh. and Hkl. where μ. occurs (Mt. xxvii. 34, Lk. xiii. 1); and so Barsal. cites it here. See for the latter word, note on xiv. 10. In Psh. N.T., ωωω is not found; in Hkl., only its ptep. pa. (= ποίκιλος). In Psh. O.T. and Hxp., this ptep. peil is rare (but see Levit. xix. 19, Psh.); and except as above, the verb is not recorded as = to mix.

وجودی $\dot{\epsilon}\nu$ $\ddot{\nu}\delta a\tau \iota$] So Σ ln; Σ d, حددی; Σ p alone جودی, possibly a conjectural correction of the editor's—to suit the Greek $a\ddot{\iota}\mu a\tau \iota$, which all other authorities (see note on Greek text) exhibit. However, I find جددی also in Barsal., in loc.

Here then is another very notable instance of agreement of S and Σ —this time as to text (not rendering)—against all else.

Αρος.), and so Psh. frequently; but = $\chi \acute{o}\rho \tau os$; Mk. vi. 39, which perhaps is what S here intends,—else, $\chi \lambda \omega \rho \acute{o}s$ is omitted (see note on Greek text). Σ gives \prec here and ix. 4, as Hkl. always for $\chi \acute{o}\rho \tau os$ (in the sense of grass). So Hxp., and Psh. now and then.

9. Κοι Σ ins. [in l with *]: all else give τῶν κτισμάτων without πάντων. Here the * can only (as it seems) refer to πάντων, and therefore to S; thus attesting its priority.

תבי אנה Note the use of בי for ל here, and xiii. 18. מבות Rather perhaps מבות .

11. Rather, Kornes, see Thes. S., s.v. For the two forms of the word in this verse see notes on Greek text. The Mss. of Σ vary, but all write both forms differently from S; and Barsal. (in loc.) differs from both versions. Neither form occurs in Psh., which renders "wormwood" by Kin (Lam. iii. 15, 19—also Hxp.).

αἰωὶἐκαὶ = ἐπικράνθησαν] Where the passive πικραίνομαι recurs

in Apoc. (x. 10), S uses the *pe*. (instead of *ethpalp*.) of the same verb; as does Σ in both places. In the only other instance of it in N.T., Col. iii. 19, Hkl. (not Psh.) renders as S here; and both Psh. and Hkl. use the same form = $\pi \alpha \rho o \xi \acute{\nu} \nu o \mu \alpha \iota$, Act. xvii. 16. Its $aph. = \pi \iota \kappa \rho \alpha \acute{\nu} \nu \omega$, x. 9 (S and Σ).

αὐτῶν καὶ ἡ ἡμέρα οὐκ ἔφαινε] The reading here followed by S is practically identical with one which has some small Greek support (see note on Greek text), and is consistent. Σ reads (= ἴνα σκοτισθῆ, which is the usual reading); but then proceeds [ln]. ασλικ καὶ ἀσκοτίσθησαν ἡ ἡμέρα μὴ φάνη [or, οὐ φανεῖ]), which is unintelligible. In d there is an attempt to mend the broken connexion by reading (for the last four words) implication. This is an evident conflation: in its crude form in ln; adjusted into meaning in the later texts, dp; therefore most probably pertaining to the Syriac of Σ , not to its Greek original. If so, it is evidence of the posteriority of Σ to S, whence the second member of the conflation appears to be borrowed, for $\Delta \times \omega$ (pl.) has no other authority.

Above, Part I, Dissertation, p. lxxxii, I have mentioned the remarkable forecast of J. D. Michaelis (*Introd. to N.T.*, II, pt. i, ch. vii, s. 10 [Marsh]), who, noticing the fact that the wrong rendering of Σ in this verse is not repeated in ch. xix [he erroneously says xiv], accounts for it by supposing

that "a more ancient translation existed" from which Σ "was interpolated," and that the right rendering in xix. "may be referred to the more ancient version." This acute conjecture is now verified by the discovery of S, and the facts as stated above confirm the opinion that it is prior to Σ . It would of course be more accurate to say that Σ is based on S, rather than "interpolated from" it.

- IX. 2. is $\mathbf{x} = \kappa \alpha i o \mu \acute{\epsilon} \nu \eta_{\mathbf{S}}$ So Σ : but elsewhere both versions make $\mathbf{x} = \kappa \alpha \acute{\epsilon} o \mu \alpha \imath$, as Psh. N.T. and Hkl. usually; and is occurs nowhere else in S or Σ , or in Psh. N.T., or (at least as $= \kappa \alpha \acute{\epsilon} \omega$) in Hkl. In O.T. (Psh. and Hxp.) it is found, though not often; e.g., Ezek. xxiv. 5, Dan. iii. 19. The coincidence here between S and Σ is specially notable in a word so little used.
- 5. Καιντό = βασανισμός (bis)] In all the six places where β. (not else in N.T.) occurs in Apoc., S renders thus, or (xviii. 7, 15) by the cognate καια. Σ mostly agrees, except xviii. 7, where it has ... In Psh. and Hkl., καιντό = βάσανος, also = κόλασις (Mt. xxv. 46). But καια is not found in Psh.: in 2 Pet. ii. 4, however [Poc., and Hkl. with *], it seems intended as = κόλασις. The verb μια uniformly renders βασανίζω in S and Σ, as in this verse; and so in Poc. and Hkl., and (with one exception) in Psh. N.T.
- 7. καραίου και καραίου = τὸ ὁμοίωμα.... ὅμοιον (or ὅμοια, or ὅμοιοι)] See note on Greek text. Σ ins. before the last two words, thus rendering the last word twice over,—first in its own usual manner, then in that of S (see note on i. 13). This is a clear case of conflation, and evidently in the Syriac, not in the Greek original; the latter member of the conflate text being derived from S. Hence again we infer that Σ is dependent on S.

المحمق In S and Σ always = $i\pi\pi\omega$: but معمد = $i\pi\pi\omega$ s. Cp. viii. 9, and see the like instances in verses 9, 10, 17, 18, 20, infr.

- 10. [κα] An obelus is set before this word, as iv. 4. See note on ii. 5. κοϊκά (bis)] For the regular κοῖκά, and so verse 19: so Σ, in both verses. The agreement in this anomalous and rare form, recorded else only in Psh. (not Hxp.), Judg. xv. 4, cannot be casual.

Kakla] Correct Kala.

So Σ ; *i.e.*, "Bondage"; in Psh., only \prec horazo (emphat.) is used. The translator has mistaken the root \prec for \prec \prec see \prec \prec xvii. 8 (S and Σ).

- 12. Note that S divides by ∴ after → a → ih (= δύο οὐαί), so as to make a new paragraph begin with → h, omitting the a before . This is probably a scribe's error; for our translator's usage is to write ih ⇒ at the beginning of a sentence; see note on iv. 1.
- 14. حمدها In verse before, حمد، which is the usual mode in S of expressing the ordinal; see note on ii. 11.
- 16. Κόαμως] = στρατευμάτων] So xix. 14; but xix. 19 (bis), κιμο (also interpolating κόαμω, see note in loc.). Σ gives κόαμω here, and κόαμω in the other places.

κείωπ = τοῦ ἱππικοῦ] Lit., τῶν ἱππέων, as Act. xxiii. 23, 32, (Psh. and Hkl.). Σ , more exactly, κλαείωπ; as Hxp., Hab. iii. 9[8], = ἱππασία.

17. δ. Εχοντας] S om the opening words of the verse, καὶ οὖτως εἶδον τοὺς ἴππους ἐν τῷ ὁράσει (which would be και καὶ οὖτως εἶδον τοὺς ἴππους ἐν τῷ ὁράσει (the transitive verb of which it is the object having disappeared) is left to depend on δ. κ, and the Syr. literally represents καὶ οἱ καθημένοι ἔχοντες οτ ἔχονσι. See note on Greek text.

κίω $\pi = \pi \nu \rho i \nu \sigma \nu s$] So Psh., Ezek. xxviii. 14, where LXX has $\pi \nu \rho i \nu \omega \nu$, and Hxp. renders by καία (adjective), as Σ here. Cp. xii. 3.

See notes, here and xxi. 19, on Greek text. In Psh. (not Hxp.) we find Lxxi, Exod. xxviii. 19, Ezek. xxviii. 13; but in neither case can it be satisfactorily identified with its Greek equivalent in LXX, the order of the stones named being different in LXX and Hebrew.

- 18. ما Stat. absol.; so xi. 6, xv. 6, 8,—the pl. noun in these places following a cardinal number; and so Jer. xv. 3 (Psh.). In other cases S uses *emph.*, as Σ always; and likewise Psh. N.T. and Hkl.
- 20. Σ uses here stat. emph. followed by π. Psh. N.T., where the expression recurs, renders as Σ, Hebr. ii. 7 (= Ps. viii. 6 [7]); as S, Hebr. i. 10 (= Ps. cii. 25, [ci. 26]), and Act. vii. 41 (= Jer. i. 16): but Psh. O.T. as S in the plls. [in Ps. viii., editions vary]; Hkl. and Hxp. as Σ. Cp. Act. xvii. 24 (Psh., not Hxp.).
- καιπ = τὰ δαιμόνια] S renders by κπκς, xvi. 14, xviii. 2; but may perhaps in these places have read δαιμόνων for—ονίων. Neither word occurs else in Apoc. Σ always has καιπ; as also Hkl. Psh. uses both words indiscriminately, but prefers π.

Supply = δύνανται, as in Σ.

- 21. _ οπ. χ ι ω = τῶν φαρμακειῶν αὐτῶν] So Σ here; and so S in the other instance of the Greek word in Apoc. xviii. 23. There, Σ uses και ω,—as do Psh. and Hkl., Gal. v. 20 (the only other place where φαρμακεία occurs in N.T.); and so Phx. and Hxp., Esai. xlvii. 9; but Psh. Κ ι ω. Again, Psh. (not Hkl.) has κ ι ω = μαγεία, Act. viii. 11, and κ ι ω = μάγος, xiii. 6, 8. Note that for φαρμακοί (xxi. 8, xxii. 15) both S and Σ have κ ι ω (so pointed in S),—i.e. κ ι ω, distinguished from κ ι ω ω ω ω ω, the word here used. For the latter, cp. 2 [4] Kin. ix. 22 (Psh., and Hxp. = φάρμακα, LXX).
 - Χ. 1. Α.μ. π.] Σ, Α.μ. π.

αρώ = τὸ πρόσωπον αὐτοῦ] See notes on iv. 3 and 7. In Psh. and Hkl., κοι να never = πρόσωπον: once (Lk. ix. 29) = εἶδος in both.

κϊσα $= \mathring{a}\nu\theta\rho\alpha\kappa\epsilon$ ς] Correct κασώ (so Σ), $= \sigma\tau\hat{\nu}\lambda\omega$ which is the unquestioned reading of the Greek.

- 3. ἐως = μυκᾶται] So Σ. Not in Psh. or Hkl.; but in Hxp.
- 4. λωα $= \epsilon \mu \epsilon \lambda \lambda \delta \nu$] Lit., ἡτοιμασμένος ἦν, or ἡτοίμαζον, as viii. 6, ix. 7, &c.; also Mt. iii. 3, &c., (Psh. and Hkl.). Elsewhere in S $\mu \epsilon \lambda \lambda \omega = \pm \lambda \omega$: in Σ and in Hkl. always; in Psh. usually.

 $= \epsilon \kappa \tau \sigma \hat{v} \sigma \dot{v} \rho a v \sigma \hat{v} \epsilon \beta \delta \delta \mu \sigma v$ No other authority supports S in inserting supports. Possibly it is meant

to be connected with \leftarrow (above), and if so is = $[\tau \dot{\eta} \nu] \dot{\epsilon} \beta \delta \dot{\rho} \eta \nu$. But a "seventh *voice*," after "the seven thunders uttered their voices," is unmeaning. As the Syr. stands, we must rather understand "from the seventh heaven." See note on Greek text.

- 5. اندى I supply the point, the word being partly effaced in Ms. $\tau \hat{\eta} = \tau \hat{\eta} s \gamma \hat{\eta} s$ So Psh., Lk. v. 3; where Hkl. has the usual $\tau \hat{\eta} s \hat{\tau} = \xi \eta \rho \hat{\sigma}$, Mt. xxiii. 15 (Psh. and Hkl.).
- Note that this word is here fem., which is exceptional; so again xxi. 1 (bis), though not else in S. In these three places, the material heavens are denoted. The usage of Psh. (not of Hkl.) is the same; see (e.g.) Mt. xvi. 2. In Σ (see De Dieu in loc.), it is fem. here only [n] as well as l; not dp, not xxi. 1 [n] there deficit].
 - 7. KL] Correct KLK.
 - 11. حب \dots عبصه = $\delta \epsilon \hat{i} \sigma \epsilon$] See note on iv. 1.
- XI. 1. ΔαΣ= \μέτρησον] So S uniformly, as also Σ. Psh. in N.T. uses the aph. and ethp. of ΔαΔ for μετρῶ, and makes μΣ<math>= χρίω or ἀλείψω: but in O.T. sometimes as here; e.g., the pll., Ezek. xl. 5 (also Hxp.). Hkl. mostly as Psh. N.T.: but renders μετρῶ by pa. of verb here used, 2 Cor. x. 12, where Psh. om. But both Psh. and Hkl. have κΔωΣ= μέτρον, Rom. xii. 3; 2 Cor. x. 13, and elsewhere (as S and Σ, xxi. 15, 17); but sometimes also κΔωΣ.
- 4. ביבי.... The use of stat. absol. here, where Σ uses emph., seems to indicate that S read ἐλαῖαι, λυχνίαι, without art. See note on Greek text, and cp. i. 12 and note on ביבי there; for יבלם (in Psh. N.T. always emphat.), cp. the pll., Zech. iv. 3, 11, (Psh.).
- 5. π κωτά π [κα] Note these two varied renderings of εἴ τις in two consecutive sentences. But probably the latter represents ὅστις,—see note on iii. 20,—also note on Greek text here; and cp. xiii. 10.

τος $i = a \delta \iota \kappa \hat{\eta} \sigma a \iota (bis)$] Σ, $i = b \iota s$; also ix. 19, where S om.) from a verb which is not found (see note on xvii. 14 *infr*. for a seeming

exception) in S, and rarely (never as $= \dot{a}\delta\iota\kappa\hat{\omega}$) in Psh. N.T.; but sometimes in Psh. O.T. and in Hxp. For $\dot{a}\omega = \dot{a}\delta\iota\kappa\hat{\omega}$, cp. ii. 11 and note there.

- 6. δαμι = $\beta \rho \epsilon \chi \eta$] Lit., καταβαίνη: Σ, **ί**\τι.
- Τhe reading of text = ταπεινωσαι (as Phil. ii. 8, Psh. and Hkl.), which would be unmeaning and is unsupported.
- This is the Psh. and Hkl. rendering of ἐφ' ὅσον, Mt. ix. 15, &c.; also Poc. and Hkl., 2 Pet. i. 13: but all authorities read here ὁσάκις ἐάν, which Σ renders exactly, και είνους Εlse, ὁσάκις ἐάν occurs in N.T. only 1 Cor. xi. 25, 26, where Psh. and Hkl. render π και Δ.
- 7. ΔΙΙΣ = τελέσωσι] Σ, ΔΙΙΣ. S usually renders τελῶ thus (= to fulfil); but by ΔΙ., x. 7, xx. 7, (to complete): Σ (inconsistently), by ΔΙΣ, xv. 8, xvii. 17, xx. 7; elsewhere by ΔΙΣ. Psh. mostly has ΔΙΣ = τελῶ: but once (Lk. xii. 50) ΔΙΣ (with the meaning of to fulfil): and so Hkl. more frequently.
- انجن The Greek has $\tau \hat{\eta} s$ å $\beta \acute{\nu} \sigma \sigma \sigma v$. Elsewhere S uses (as Σ always); except xvii. 8, where, as here, the ascent of "the beast" (cp. xiii. 1; also Dan. vii. 3) is spoken of.
- 8. κραϊ = τῶν πλατειῶν] So S where πλ recurs (xxi. 21, xxii. 2); as also Psh.: Σ uniformly κρας; which is also found in Hkl., Act. v. 15; again in margin of same, Lk. x. 10, as explanatory of κραζία, the Hkl. rendering there and elsewhere of πλατεῖα. In Psh., κρας also = ρύμη, Mt. vi. 2, to which meaning Hkl. restricts it. This accounts for the addition of κρας (= "broad"), to distinguish πλατεῖα.
- The point under this word is not quite accurately placed in the printed text: correct
- 9. The marks $(\cdot \cdot)$ under two words in this verse are placed by the scribe to indicate that they are to be transposed.
- 10. Δος Δος Δος Εὐφρανθήσονται] So again, where εὐφραίνομαι recurs, xii. 12, xviii. 20. Σ gives Δος here; and in the other two places, ethpe. (or ethpa.) of the same verb. Psh. renders this verb as Σ does (pa. only Lk. xv. 32); Hkl. likewise always, and so Phx. and Hxp., Esai. xlv. 8, xlix. 13. In Psh. O.T., Δος οccurs sometimes, used as here; in Psh. N.T. (not Hkl.), only (= ἡήσσω) Gal. iv. 27 (= Isai. liv. 1, Psh.; not Hxp.); also Phx. (as well as Psh.; not Hxp.), Esai. xlix. 13 (= ἡήσσω). See infr., xix. 7, where S (not Σ) makes it = ἀγαλλιῶ.

Note the pl. absol.; not found in Psh. N.T., and rarely in O.T.

- This insertion is practically a repetition of the sentence next but one preceding, an instance of double rendering or interpolation rather than of conflate text. Probably was at first inserted as a marginal variant for (supr. as Σ), and محمد for محمد in next sentence; and out of these materials the intruded sentence has been constructed by a subsequent scribe or editor. For خصنه in Σ where Σ has حقیم, cp. the similar case, xvi. 3. See note on Greek text.
- 12. $\Delta \Delta = \delta \delta \epsilon$] In the sense of "hither," $\delta \delta \epsilon$ occurs in Apoc. else only iv. 1, where both versions have $\Delta \Delta$, as Σ here. The latter is always used in Hkl.; the former is preferred in Psh.

οπις $= \epsilon \theta \epsilon \omega \rho o \nu \nu$] Σ, αμ. The Greek verb occurs in Apoc. only in this verse and the previous one (in which S and Σ alike render by σμ.). The verb σμ is not found else in S, nor in Psh. N.T.; but in O.T., in the same sense as here, Prov. ix. 18, &c.; and so Hxp. In Hxp. it is also found = ἀτενίζω, 1[3] Esdr. vi. 27; and so in Hkl., Lk. xxii. 56, Act. i. 11, where Psh. has iou. This suggests that for werse 11 supr., we should read σμ. (so Psh., Mk. xii. 41, where iou = $\theta \epsilon \omega \rho \omega$), and perhaps σσω for σσω, being usual after iou.

13. Κάνος = το δέκατον] So Σ; a noteworthy coincidence, inasmuch as in neither version does this method of expressing a fractional part recur. In both versions, = το τέταρτον, vi. 8, Κολοφ = το τρίτον, viii. 7 et passim, thus warranting us in expecting here (as Exod. xxix. 40, &c., Psh. and Hxp.). But Barsal., on viii. 7, reads = το Like forms occur in Psh. and Hxp., as Ezek. v. 2.

word, and a removed from before the former. See note on Greek text.

- 15. _____ The former prefix is probably a scribe's error.
- 16. Read نه بناد , and الجام ; the points being inaccurately printed.
- 17.
 here seems superfluous, and can hardly be supposed to represent a prep. in the Greek, of which there is no evidence. Possibly its use is idiomatic, as abla abla

- 18. Υπ. ΔΙΙΑΙ Observe stat. constr., here and xix. 5 as Ps. lxi. 5 [lx. 6] (Psh. and Hxp.); Mal. iv. 2 (Psh.; not Hxp.): not so Σ. Dele the point under ΔΙΙΑ.
- 19. בבבה After this word (where it first occurs in this verse) מבלא (as in ב and all else) is to be supplied, to account for בּבּלים (= aὐτοῦ) following. But the omission may have been in the Greek.

אלאם אבה] ב writes אמשהה; so Psh. O.T., or אמשהה; N.T. the latter, but 1 Pet. iii. 20, אמשהה. Hkl. the last, or as ב.

Kial Correct Kia.

- XII. 1. $\vec{\epsilon} = \vec{\epsilon} \kappa a \nu \theta \hat{\omega} \nu$] Correct react. Note that Σn , by like error, writes rith interlined above and below the third letter.
- 2. $\dot{}$ = $\dot{\epsilon}\nu$ γαστρὶ $\dot{\epsilon}$ χουσα] Similarly Psh. (O. and N. T.) throughout: Σ renders literally, as Hkl. always; also Hxp. See e.g. Mt. i. 18; Gen. xvi. 4.

ندلی = هٔمُندلی [dp; n is unpointed; l, بندلی wrongly]. ' Ω هُنهُ recurs in N.T. only Gal. iv. 19, 27, (Psh. as S, pa.: Hkl. as Σ , pe.). In O.T., Psh. and Phx. use pa. in this sense; Hxp. varies. See Isai. xxiii. 4, xlv. 10, liv. 1 (= Gal. iv. 27).

3. حمنعته Dele point under this word,—a typographical error.

κίοι $\mathbf{x} = \pi \nu \rho \delta \mathbf{s}$] Cp. ix. 17, where this is the rendering of $\pi \nu \delta \rho \nu \delta \mathbf{s}$ (see note there, and note on Greek text here). There, Σ uses an adjective, but here agrees with S. For $\pi \nu \rho \rho \delta \mathbf{s}$ (= κοναν in both), see vi. 4.

- which latter Σ uses in all these places [ln (and Barsal.) without ~]. The word occurs Isai. lxii. 3 (Psh. and Hxp.), = διάδημα (LXX), as here; but neither the Syriac nor the Greek word is found in N.T. except as above.

 - 6. $\psi = \tau \dot{\eta} \nu \ \tilde{\epsilon} \rho \eta \mu o \nu$] So S in the other two places (xii. 14, xvii. 3) where $\tilde{\epsilon} \rho \eta \mu o s$ occurs: Σ , $\psi = \tau \dot{\eta} \nu \ \tilde{\epsilon} \rho \eta \mu o s$ occurs: Σ , and so Hkl.; also Phx.: Psh. and Hxp. use both renderings; but the latter preferably.
 - 7. مصمعداته مدينه مدينه عد] Correct, مدينه مدينه مدينه

Either the wrong pointing of the second خدمه has led him to omit the a, or vice versa.

- 8. α-ζωνσαν] So Σ. The Greek verb occurs nowhere else in Apoc. In Psh. N.T. it is never thus rendered (but καννώς = $i\sigma\chi i\omega$, Phil. iv. 13): but in Hkl. and Hxp. frequently. In Psh. O.T. it occurs (as sometimes in Hxp.) with καννώς subjoined: but rather = $\delta i\nu \alpha \mu \alpha \iota$. See note on vi. 17.
- 9. $\dot{\alpha}$ = $\dot{\delta}$ $\dot{\alpha}\rho\chi\alpha\hat{\imath}$ os] Properly = $\dot{\eta}$ $\dot{\alpha}\rho\chi\dot{\eta}$, which Σ (not S) thus renders, iii. 14, xxi. 6, xxii. 13. The adjective thus mistranslated here occurs in Apoc. else only xx. 2, where both correctly render by as usually Psh. and Hkl. Here, Σ has $\dot{\alpha}$ (as Psh., 2 Cor. v. 17 only), which in Psh. elsewhere, and in Hkl., = $\pi\alpha\lambda\hat{\imath}$ os.

10. κω] Read κεω: so Σ. See note on Greek text.

This word is unknown to Psh. N.T., but in O.T. it occurs, as Josh. xx. 9. For see (Psh.) 2 Thess. iii. 3; also (Psh. and Hkl.) Act. xxvii. 44, xxviii. 4, and 1 Cor. iii. 15. Elsewhere (vii. 10, xix. 1) in S, $\sigma\omega\tau\eta\rho\dot{}\alpha=$ as in Σ , Psh. N.T., and Hkl., always.

τωσι ακό κατήγορος ὁ κατήγορος ὁ κατηγορῶν] The Syr. verb never occurs in this sense in Psh. (once, in aph., = καταφρονῶ, Hebr. xii. 2; in ethpe., similarly, 2 Sam. xxiv. 13); but some authors use it = $\delta\iota a\beta άλλω$, &c. (see Thes. S.). The noun has a like meaning, but is not found in Psh. Σ gives κινίμα and νίμα, as Hkl. always; Psh. sometimes uses this verb (νίμα) and a cognate noun; sometimes κρίμα Δοκ (verb and noun).

- 11. אביג כבים Probably for the former word we ought to read בגרא. See note on iv. 11; also note on Greek text here.
 - 12. Saisa] Correct Saisa.

will synthem

- 14. I had led Lize I Verbatim from Psh., Dan. vii. 25. E agrees closely with Hxp. of same, using emphat. for absol. forms of Psh.; while retaining the constr. had led, but not I. See vi. 11 supr.
- 15. id= $\partial \pi i \sigma \omega$] So xiii. 3: but id=, i. 10 (the only other instance of $\partial \pi i \sigma \omega$ in Apoc.), as Psh. and Hkl.; and so Σ in all three places.

- XIII. 1. [aria] So (with cardinal number preceding, as here) verse 11, xvii. 7, 12; elsewhere carries. This absol. form is rare, but is found Act. x. 11 (Psh.) = $d\rho\chi ai$. Σn here has carries, Σdlp the more usual carries; and elsewhere the copies of Σ vary between these two forms. See Thes. S., s.v. The rules of grammarians there cited do not agree, as regards these plurals, with the usage of Σ or of Σ .
- in Psh. nor recorded in Thes. S. (ii) The latter word is perhaps to be corrected by writing if for i.
- 2. $\vec{a} \rho \kappa \sigma \vec{v}$ So Σ [De Dieu by a wrong pointing, $\vec{a} \vec{v}$, makes l appear to have read $\lambda \dot{\nu} \kappa \sigma \vec{v}$]. So also Psh. and Hxp.
- κδωίκ $\mathbf{x} = \lambda \epsilon a i \nu \eta_{S}$] Correct $\ddot{\mathbf{x}}$ for $\dot{\mathbf{x}}$, so as to represent $\lambda \epsilon \delta \nu \tau \omega \nu$. See notes on Greek text here and verses 3, 4.
- 3. Κάτων = ἐσφαγμένην] S (see note on v. 6) elsewhere renders σφάζω by καν (as Σ here and always), or Δλ, but here changes to a rendering proper to its unusual application (so A. V., "wounded"; R.V., "smitten"). In Psh. N.T. (not Hkl.), \sim occurs only Act. xix. 16, = τρανματίζω. For Psh. O.T. and Hxp., see *Thes. S., s.v.*

אֹבּבּהאֹה = מֹνήχθη] Correct אָבּאָהאָר, as Σ . The reading of S (cp. Psh., Mt. iv. 1) yields good sense, and is more natural than the other; but has no support.

κικ και Σ has και for these words, as if having read πληγη for $o\lambda\eta[\eta]\gamma\eta$ [dln; but p, perhaps conjecturally, reads as S].

- 4. So Correct $\Delta S = \Delta S$. Σd makes the same blunder here.
- 6. This verb in the remaining places where it occurs in Apoc. (xvi. 9, 11, 21) is followed by Δ in both versions (as here in Σ): in Psh. usually by Δ , once by Δ (as here in S), Act. xxvi. 11,—never by Δ . But in Poc. it is followed by Δ twice, 2 Pet. ii. 12, Jud. 10, (and so in Hkl.); and by Δ once, Jud. 8, where Hkl. uses Δ . Elsewhere, Hkl. varies as to prep. used.

Tabernacle). In all three places ($\sigma \kappa$ does not else occur in Apoc.) Σ uses the latter rendering, without discriminating; as does Hkl. everywhere. So likewise Psh., in Act. and Hebr.; but in Gospels (Psh. and Hkl.) $\sigma \kappa \eta \nu \alpha i = \kappa \alpha \tau \dot{\alpha} \lambda \nu \mu \alpha$ (Mk. xiv. 14, Lk. xxii. 11), = ξενία (Philem. 22); but not otherwise. So too Psh. and Hxp., Ezek. xxxvii. 27 (= xxi. 3 infr.). The rendering of S

here is better than that of Σ , as reproducing the paronomasia, $\sigma \kappa \eta \nu \dot{\eta} \nu \ldots$ $\sigma \kappa \eta \nu \dot{\nu} \nu \tau \alpha s$ (= $\kappa \dot{\tau} \dot{\nu}$),—and similarly in xxi. 3. For $\kappa \dot{\tau} \dot{\nu} = \sigma \kappa \eta \nu \dot{\omega}$, see note on vii. 15. In Psh. and Hkl., though not thus used, it is sometimes found = $\kappa \alpha \tau \alpha \lambda \dot{\nu} \omega$ (as Lk. ix. 12) or the like.

- 8. கட்டுக்] See Nöldeke, Kurzg. Gramm., § 236.
 - Possibly amount has dropt out after this word.
- 10. בביל = ai\chi\pu\a\omega

Δος also = ἀπάγει] So Σ, which has Δος also = ἀπήνεγκε in the two places where that verb occurs (xvii. 3, xxi. 10),—S only in the latter (ἀπάγω does not occur else in Apoc.). Both Psh. and Hkl. use it as = each of these verbs, e.g., Mk. xv. 1, 16.

حمنه ما Correct مدخنه. The words have been accidentally misplaced in the printing.

- 11. אביא באבור Possibly we ought to correct מהלבן באפנה as Σ. See note on Greek text here; also on next verse.
- 12. ضلے] Correct صلے. The word as written would relate to

Omit the prefixed \mathfrak{s} , and for \mathfrak{i} substitute \mathfrak{s} . The twofold error here arose probably from a marginal \mathfrak{s} in the exemplar of our Ms., intended as a correction for \mathfrak{i} , but mistaken by the scribe and inserted by him as a prefix. See note on Greek text.

cp. verse 14: and see note on iii. 10.

Probably the prefix ought to be ..

δωλωλα] So Σ ; but in verse 3 (the only other instance of θ εραπεύω in Apoc.) both have το σκολα,—a notable coincidence in a purely arbitrary variation of rendering. In Psh. Δωκ αλωγενικός always renders θ εραπεύω, and δ υνι δ υν δ υνι δ υνι δ υν δ υν δ υνι δ υν δ υνι δ υνι δ υν δ υν δ υν δ

- 13. عند الأجدة So again, verses 15, 16; but in the after part of this verse, and in verse 12 (bis), مجدد المجدد ا
 - 14. Kigh] Correct Kigh, as S. See note on Greek text.

16. حقت See note on Greek text. Probably we ought to correct حقد, as xix. 18. See also note on vi. 15, and compare Σ here.

καί = χ άραγμα] So S and Σ throughout. In LXX, χ . never occurs; in N.T., else only Act. xvii. 29: but neither there nor elsewhere is καταί used in Psh. N.T. or Hkl.; nor (apparently) in Psh. O.T. or Hxp.

Note that S omits to render δύνηται, so that these two futures must be taken to represent ἀγορασαι and πωλησαι read not as infinitives but as optatives. Σ supplies the missing verb (κως), and retains these futures; but (contrary to its usage elsewhere) neglects to prefix to them π , thereby making its translation almost ungrammatical, and (as it seems) betraying its dependence on S.

This form of the idiom recurs in S, xiv. 1, 17, xv. 1, 2, 6, xvii. 1, xx. 1, xxi. 9, 15; and seems to be used where $\xi \chi \omega$ means gero,—"to hold" or (as here) "to wear". See note on xiv. 6; and cp. Mt. xxvi. 7 (Psh.). Elsewhere, $\Delta \Delta \Delta \kappa =$ "officium alicujus est" (Thes. S., s.v. $\Delta \kappa \kappa$).

18. معت مده] Another variation of idiom; معت for معل.

Apoc.), and so Σ in both places. So in Hkl. and Hxp. also: but in Psh. N.T. the word is not thus used; it occurs only Mk. iii. 21, where no Greek noun corresponds.

A.ヹ] For Aヹ; so xxi. 20. See also p. 31 supr., end of line 12. Cp. Payne Smith's Catal. of Syriac Mss. in Bodl. Libr., col. 28.

being lost in consequence of this error, an attempt has been made to restore sense by inserting a full stop before κέμα, and placing a lesser stop after (instead of before) Δω (beginning of next verse); the result being,—"No man could learn the song. And these are the four and twenty thousand redeemed from the earth, they who have not been defiled, &c." Possibly the Greek original of S may have exhibited the passage thus. See note on Greek text.

So Σ. The coincidence of the two versions in this abnormal construction (stat. constr. with حرم following; cp. xvii. 8,

- xviii. 17) is noteworthy. Inasmuch as the use of *stat. constr.* is very rare in Σ , but frequent in S, the presumption is that Σ here borrows from S.
- 4. π is $\Delta = \delta \pi o v \tilde{a} v$] Σ , $\Delta \pi$ cocurs, as Rom. xv. 20 (not Hkl.), $= \delta \pi o v$, but not with $\Delta \Delta$ before it;—for which combination see *Thes. S.*, s.v. is.
- 5. $\prec \delta$ $= \psi \epsilon \hat{\nu} \delta_{05}$] So Σ ; and so both in the other places (xxi. 27, xxii. 15) where ψ . occurs; as also Hkl. uniformly. In Psh. N.T., ψ . is only twice thus rendered, 1 Joh. ii. 21, 27.

6. حمد ها See note on viii. 13.

both Δ and Δ : see note on xiii. 17. Probably S read ἔχοντα ἐπ' αὐτοῦ.

ακότων = $\epsilon i \alpha \gamma \gamma \epsilon \lambda i ο \nu$] Εὐαγγ. not else in Apoc. Σ has αινός, as Hkl., and Psh. sometimes (as Mk. i. 1): but Psh. usually as S. In the superscription both S and Σ (but see first note on i. 1) transliterate $\epsilon i \alpha \gamma \gamma \epsilon \lambda i \sigma \tau \eta s$.

For this construction cp. Isai. xlii. 11 (Psh.). In the sense of "to inhabit," خاجه is usually followed by خاجه.

- 7. $[-\infty]$ $[-\infty]$ It is remarkable that $[-\infty]$ instead of this literal rendering gives $[-\infty]$ $[-\infty]$; rather $[-\infty]$ $[-\infty]$ (as mostly in Psh. and nearly always in Hkl.). The use of $[-\infty]$ $[-\infty]$ $[-\infty]$ $[-\infty]$ is implied in the rendering (S and $[-\infty]$) of εἰδωλολάτρης (xxi. 8); but where the verb occurs (vii. 15, where see note; xxii. 3) both render it by $[-\infty]$.
- 8. The two points (..) placed at end of this verse seem to be a note of admiration (!). So again xv. 4, after \sim is. Cp. $\geq p$, xix. 10, xxii. 9.
- 10. Δ. α κράτου] Σ transliterates, α (not so Hxp.; cp. pll., Ps. lxxiv [lxxv]. 8). The verb ω is not found in S: but once in Σ, xv. 2 (see note on viii. 7). In Hkl. μίγμα, Joh. xix. 39: it does not occur in Psh. N.T.; but in O.T., Levit. xix. 19.
- 11. [dp; but l writes بعد and n is unpointed]. See Thes. S., s.v.

كحمي] See note on iv. 8: the word occurs in Psh. N.T. only Phil. ii. 28 as if = $\dot{a}\lambda\nu\pi\dot{a}$: in Hxp. = $\dot{a}\nu\dot{a}\psi\nu\xi\iota$ s.

13. κατώλ _ οπ. - ολ = μακάριοι οἱ νεκροί] So always in S

οτικά = οἱ ἀποθνήσκοντες] Σ, κόμω. The verb σικοιντες οccurs in Psh. only 2 Cor. v. 6, 8 (ep. also 9), = ἐκδημῶ,—not in Hkl.: but in lection-rubrics καικό, και used as "the departed", "departure",—"the deceased", "decease", in English. The last-named word occurs once, 2 Pet. i. 14 (Poc., not Hkl.) in this sense, = ἀπόθεσις, which is a point of agreement between S and Poc.

14. <a>= 13.

habit of each version being in this instance reversed; and so through verses 14-19. The absol. form is used (Psh. and Hkl.) in the only other place where the word occurs in N.T., Mk. iv.29; also in the pll., Joel iii. 13, and elsewhere always in Psh. O.T., and Hxp. For the emphat., see Thes. S., s.v. (Zech. v. 1 is wrongly cited there).

18. Kullar] A marginal insertion, prima manu.

Rather = ηὔξησαν, which perhaps S may have read here: cp. Mt. vi. 28, &c., where αὐξάνω = κ-i (Psh. and Hkl.). Σ has λ The verb λ κμάζω does not elsewhere occur in N.T.

20. $= \dot{\epsilon} \xi \hat{\eta} \lambda \theta \epsilon \nu$] Σ, $\prec \pi i [dp; but l om., and n hiat] which S and Σ both use <math>= \pi a \iota \delta \epsilon \iota \omega$, iii. 19.

word recurs, xxi. 16. The *emph*. is always used in Psh. N.T. except Act. i. 12; in Hkl. without exception.

XV. 1. κόνωμαστόν] So again verse 3 (the only other instance of θ . in Apoc.), and so Σ in both places; also Hkl. sometimes. But in Psh., καμαστόν means "astonished", not "astonishing": yet see Lk. xiii. 17, where it $= \tilde{\epsilon}\nu\delta o\xi os$.

אביבשר] Correct אם בישר: so again, xxi. 9.

2. $= \hat{\epsilon}\pi\hat{\iota}$ Rather $= \hat{\epsilon}\pi\hat{a}\nu\omega$ (with genitive), as xx. 3, 11. Perhaps S means to describe the singers as standing *over*, not *on*, the sea.

3. كتىنى Both emphat. in Σ ; as also عتىنى, بالمنتاب but the latter pair are absol. in S and Σ , xix. 2.

Βut in the remaining three places where δίκαιος occurs (xvi. 5, 7, xxii. 11) both render by - a signal instance of agreement in arbitrary variation of rendering. See however note on verse 4. The renderings are used indiscriminately in Psh., and in Hkl. also.

Note that this word occurs twice in this verse;—substituted, in the second instance, for مهتسخ ; probably by oversight.

Psh. of pll., Jer. x. 7: against $\epsilon \theta \nu \hat{\omega} \nu$ (= π. σ) of MSS. A P Q and most mss., with vt; and with Hebr., Hxp., and Theodot. of pll. (LXX om.).

4. δικαιος εἶ] Or, ὅτι εὐθὺς εἶ. This sentence, which is supported by no other authority, takes the place of ὅτι τὰ δικαιώματά σου ἐφανερώθησαν (as all else have it). We have κλωϊδ = δικαιώματα, xix. 8 (S; not Σ), which is in favour of reading δίκαιος in the Greek here: but on the other hand for εὐθύς we have κιὰ (= εὐθὴς ὁ Κύριος, LXX), Ps. xxv [xxiv]. 8 (Psh.; so too Hxp.); and in N.T., κιὰ = εὐθύς (both in moral and in physical sense), Act. viii. 21, ix. 11, (Psh. and Hkl.). Again, we find κιὰ = ὀρθός, Hebr. xii. 13 (Psh. and Hkl.). So likewise Prov. xi. 6 (Psh. and Hxp.), = ὀρθός, LXX.

Possibly S originally had and the last four letters having been lost), את האשלים has become איר שולה.

Or it may be that dir with belongs properly to the second sentence of the verse, and was originally a marginal variant (for which is equivalent to with belongs properly to the second sentence of the verse, and was originally a marginal variant (for which is equivalent to with belongs properly to the second sentence of the verse, and was originally a marginal variant (for which is equivalent to with belongs properly to the second sentence of the verse, and was originally a marginal variant (for which is equivalent to with belongs properly to the second sentence of the verse, and was originally a marginal variant (for which is equivalent to with belongs properly to the second sentence of the verse, and was originally a marginal variant (for which is equivalent to with belongs properly to the second sentence of the verse, and was originally a marginal variant (for which is equivalent to which it is equivalent to which is equivalent to which it is equivalent to which

6. The full stop before these words (a scribe's error) ought to be removed, and placed after them.

κίμαι = $\lambda a \mu \pi \rho \acute{o} \nu$] So S always, except xviii. 14, where the word is used in a different sense: Σ uniformly renders λ . by μ, as Hkl. In Psh. N.T., λ . is nowhere directly rendered, and is used for $\phi \omega \tau \epsilon \iota \nu \acute{o} s$ and the like, = "lighted", or "luminous": ι for $\kappa \rho \acute{a} \tau \iota \iota \sigma \tau o s$ (Lk. i. 3, &c.), = "illustrious".

7. حنن] Correct حنب .

XVI. 2. $= \pi o \nu \eta \rho \acute{o} \nu$] So Σ [n; but d l p, $= \pi \acute{o} \nu \sigma s$, which the Lexx. support]; not in Psh. Both versions make $= \pi \acute{o} \nu \sigma s$ wherever it occurs (verses 10, 11, xxi. 4), and so Hxp., e.g., Esai. i. 5 (with Psh.). In Psh. N.T. it $= \nu \acute{o} \sigma \sigma s$, $\pi \acute{a} \theta \sigma s$, and the like, but not in Hkl. Else in N.T., $\pi \acute{o} \nu \sigma s$ occurs only Col. iv. 13, where Psh. and Hkl. follow the variant $\xi \acute{\eta} \lambda \sigma s$.

עבאל] With במשל following; more regularly משל.

- 3. אבי ייר אבין To be corrected, as it seems, ארא אביז, as ∑: but see note on Greek text.
- 8. καυματίσαι] So, i. 15, S has καυματίζω occurs in Apoc. else only in next verse (where S om.,—see next note). Σ in both verses uses forms of the same root . So also Psh. and Hkl. where the Greek verb occurs in N.T., Mt. xiii. 6, Mk. iv. 6.
- 9. καὶ ἐκανματίσθησαν οἱ ἄνθρωποι (= καὶ ἐκανματίσθησαν οἱ ἀνθρώπονς . . . ἄνθρωποι (see Greek text). (ii) The verbal καὶ οccurs in S here only; see note on vii. 16.
- المجمع The middle letter of this word is partly effaced in Ms., but the other letters and the point are clear. See note on verse 11.
- 10. Note that a point (\cdot) is prefixed to this verse. Probably four points \cdot (in red as usual) were to have been placed round it. [The stop represented in printed text by \cdot is in Ms. always in vermilion, with a fifth point, in black, in its centre.]
- 11. ἀἐΑ΄] Correct ἀἐΑ΄, as ix. 20, 21;—see note on ii. 15. The reading of Ms. = ἐπαύσαντο, which is unsupported (see note on Greek text); but as it makes sense, it may have been also in verse 9, supr.
- 13. حَمْدَ عَلَى عَلَى اللّهُ عَلَى عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ ال
- 14. Land For Land , which Σ gives [dnp; but l and , wrongly]: see note on v. 6.
- 15. אלא Σ [lp; not d; n hiat] adds אביא, to make it clear that $\tilde{\epsilon}\rho\chi \rho\mu a\iota$ is expressed,—not $\tilde{\epsilon}\rho\chi\epsilon\tau a\iota$, which S seems to represent.

αλόρια = τὴν ἀσχημοσύνην αὐτοῦ] So Psh. and Hkl., Rom. i. 27

(the only other instance of $d\sigma\chi$ in N.T.); also Hxp., Deut. xxiii. 13 (see Thes. S., s.v.). Σ uses \prec a word not found in Psh. N.T.,—but in O.T., Exod. xx. 26 (Psh. and Hxp.), where LXX has $d\sigma\chi$. Possibly S read $al\sigma\chi\acute{v}v\eta\nu$ (see note on Greek text).

- 16. מְנָדּוֹן In both Psh. and Hxp., = מְנָדּוֹן wherever it occurs. See e.g., 1 [3] Kin. ix. 15, where LXX [or Theodot. ?] has $\mu \alpha \gamma \delta \omega$, elsewhere mostly $\mu \alpha \gamma \epsilon \delta [\delta] \dot{\omega} \nu$.
 - 17. καφ Σ, δαφ. In our Ms., the final letter alone is legible.
 - 18. Kan Kani] See note on vi. 12.

else found in Apoc.; but in Psh. is rendered as by S, Mk. xiii. 19 (where Hkl. renders nearly as Σ); also Exod. ix. 24 (where ep. Hxp.).

- 19. كَانَا الله عَلَى 19. كَانَا الله 19. خَلَى 19. خ
- 21. κίμα νκ] Σ, κιμάνα νκ. $= \sigma \phi \delta \delta \rho \alpha$] So Psh. always; not else in Apoc.: Σ, as Hkl. and Hxp.
- XVII. 1. \checkmark δ] Cp. xxi. 9, where δεῦρο recurs, = \checkmark δ simply; and so Σ in both places, as in Psh. and Hkl., Joh. xi. 43, &c.: but \checkmark δ (Psh., not Hkl.) = δεῦρο ἀκολούθει μοι, Mt. xix. 21, &c.
- 3. Δηράς = ἀπήνεγκέ με] Σ, Δηράς; as both versions, xxi. 10 (the only other instance of the Greek verb in Apoc.); and so both render ἀπάγει, xiii. 10 (where see note). In Psh., Δης often occurs, but never = ἀποφέρω, which Psh. and Hkl. render as Σ.

κόκκινον] So Σ; but in next verse, both (with Psh. and Hkl.) render κ . by κοιανι, as also where it recurs, xviii. 12, 16; moreover, both make κοιανι = πυρρός, vi. 4. These instances of exact agreement in variation of rendering are clear marks of the affinity between S and Σ. The reason of varying is, no doubt, that seems proper to denote the colour of an animal; $\bar{\chi}$, that of a garment. But probably κ , as here applied to the beast, signifies that it was covered with scarlet trappings.

4. ממה אבאר] Note that S writes אבאר here without suffix, and warm uninflected; see Nöldeke, § 304. ב, אמף מבאבאר.

 $\sim i \sim \pi o \rho \phi v \rho \hat{a}$ Observe that this word is written as

plural: not so elsewhere in S (xviii. 12, 16); nor anywhere in Σ. In Psh. N.T. it is usually singular (but see Mk. xv. 17, 20 [Widm.]); in Hkl. always; but pl. sometimes in Psh. O.T. and Hxp., as Dan. v. 7, 29.

See note on Greek text. (ii) Observe that, consistently with its reading, S places a stop (·) after \leftarrow and does not prefix \rightarrow as Σ does to the following noun. For the verb, cp. Esai. xxx. 22 (Hxp.): not in Psh.

κατή = τιμίους] S nowhere else (see note on xviii. 12) renders τίμιος thus; nor does Σ, or Psh. N.T. or Hkl.: but Psh. O.T. and Hxp., sometimes, as Ezek. xxviii. 13 (cp. Psh. there). Σ, κατίστα here, and throughout.

More correctly written κ (see next note: Σ gives κ (see next note: Σ gives κ (see next note I assume that in the original of S, $\delta \kappa a \theta$. stood before $\beta \delta$.; see note on Greek text; also on xvi. 13. This word (once in Psh., = $\delta \kappa a \theta a \rho \sigma (a$, Rom. i. 24) occurs nowhere else in S. But we find $\kappa \omega \kappa \lambda$, xxi. 27 infr. (= $\kappa o \omega \delta s$), and xxii. 15 (= $\kappa \omega \omega \nu \delta s$): in Psh. it sometimes = $\delta \kappa a \theta a \rho \tau \sigma s$, sometimes $\kappa o \omega \nu \delta s$.

where alone $\beta\delta$. recurs in Apoc., S has κλαικών. In verse 5, Σ agrees with S; but here, and xxi. 27, it has κλαικών. (sing. or pl.). Again, xxi. 8, both versions render $\epsilon\beta\delta\epsilon\lambda\nu\gamma\mu\epsilon\nu$ ους (verb only there in Apoc.) by και. 1 Ν.Τ. $\beta\delta\epsilon\lambda\nu\gamma\mu$ α occurs else only Mt. xxiv. 15, Mk. xiii. 14, Lk. xvi. 15, in all which places other renderings are used in Psh., and in Hkl.; also in Hxp., as well as Psh., Dan. ix. 27, xi. 31, xii. 11; but in 1 Macc. i. 54 (Psh.), it = κλαικών. In Psh. N.Τ., also Hkl., καικών, απο ποwhere found: but the former in O.Τ., 2 Macc. vi. 5 (Psh., = ?); the latter in Hxp., 1 [3] Esdr. viii. 80 [= μ ολνσ μ ος, LXX]. But μ ον εκονος sometimes in Psh. and often in Hkl.; and μ ον ων ων usually in both.

- 6. Airiahl] This word seems to have undergone correction, prima manu. The syllable 21 [sic in Ms.] is in paler ink than the root letters, and so is the final a, which moreover stands out in the margin.
 - 8. حجن] Cp. xi. 7, and note.

Note the *stat. constr.* followed by redundant prep., as in xiv. 3, where see note: see also note on iii. 10.

جنعی] See note on iii. 5.

- 11. [مهنیت] An interpolation, probably of a gloss in marg., identifying the "beast" of this chapter with the "dragon" of xii. 3.
 - After this word אמה, as in verse 8, is apparently wanting.
 - 12. λαμβάνουσι] See note on v. 8. καιέ] Correct καιέ.
- 13. $\gamma\nu\omega\mu\eta\nu$] So verse 17 (bis), and so Σ in both verses (the only instances of $\gamma\nu$. in Apoc.). In Psh., though frequent, is never rendered as here; in Hkl. thrice, Act. xx. 3, 1 Cor. i. 10, Philem. 14, (the Greek being written in marg. of the first of these places).
- 14. κ = ἀδικήσει] Correct κ (= νικήσει), as Σ. The Greek verbs are so similar as to suggest the surmise that the error may have been in the copy whence S is translated. But in S ἀδικῶ is never rendered by κ (see notes on ii. 11, xi. 5); and it is doubtful whether κ is ever used in ρa. Where it occurs in Σ, it is in aph.
- Addition So xix. 16, where the same expression recurs; and so in both places Σ [dp; but l, Lim; n hiat]. So too Psh., 1 Tim. vi. 15; but Hkl. as Σ l; also Hxp., Ps. exxxv. [exxxvi.] 2 [3], Dan. [LXX, not Theodot.] iv. 31 [34]. But Psh. uses stat. constr. without π , in that Ps., and in Deut. x. 17, Ezek. xxvi. 7, xxxix. 17.
- x gives here حدم متاه , and so both versions, xix. 16; and Psh. (not Hkl.), 1 Tim. vi. 15. But the Psh. O.T. usage is as S here; as Ezr. vii. 12, Ezek. xxvi. 7 (as also Hxp.), Dan. ii. 37 (but Hxp. as Σ).
- 16. κέψονται] I propose to correct (see note on Greek text, and cp. Σ), retaining the fem. form, though the following verb is masc.
- ເຂົ້າ ເພື່ອເພື່ອ ທັກກຸມພຸມຄົນກຸນ] So Σ [d writes ເຂົ້າ ເພື່ອເພື່ອ, and so p prints ເພື່ອເພື່ອ; but De Dieu, ເພື່ອເພື່ອ]. See Thes. S., s.v. ອ່າມ. The Greek verb occurs else in Apoc. only xviii. 16, 19. In the former place (where see note), S renders by ອ່າມ; in the latter, as here; and so Σ in both. Else in N.T., it is only found Mt. xii. 25, Lk. xi. 17, and in both places is rendered in Psh. and Hkl. by =i.
- 17. במב Read rather (with Σ) במב, $= \tilde{\epsilon}\delta\omega\kappa\epsilon\nu$, as all Greek copies. XVIII. 2. $= \kappa \alpha\tau\sigma\iota\kappa\eta\tau\eta\rho\iota\sigma\nu$] So Σ [l is misprinted by De Dieu, $<\delta$ = $= \sigma\pi\eta\lambda\alpha\iota\sigma\nu$]. So too both Psh. and Hkl., Eph. ii. 22 (the only other instance in N.T. of either the Greek or the Syriac word). Cp. Jer. ix. 11 (Psh., and Hxp. with LXX).

3. Δ κωτέρακε (with dat.),—cp. verse 6.

verses 11, 15, 23 [each copy adhering to its spelling; n as l, verse 11,—
deficit in the other places].

Infr., verses 7, 9 (where see notes), $\sigma\tau\rho\eta\nu\iota\hat{\omega} = 1$ (wrongly written where in the latter verse). Hence another conjecture arises, that (= $\phi\rho\dot{\nu}a\gamma\mu a$, Jer. xii. 5, Hxp.; see also heading of Ps. x., Psh.) may have been the rendering of S, which may have passed, by a like shortening, into (= $\epsilon\dot{\nu}\tau\rho a\pi\epsilon\lambda ia$, Eph. v. 4, Psh. and Hkl.), and thence into ϵ

4. $\dot{m} = \dot{\epsilon} \xi \ a \dot{v} \hat{r} \hat{\eta} \hat{s}$ Except in the expressions (iv. 8, v. 1), (xi. 2), a is not else found in S; but in Psh. and Hkl. occurs with suffixes as here,—e.g. Mt. xxiii. 26. So too Psh. (not Hxp.), Jer. li. 45, which in this sentence S repeats verbatim.

אברא אובר בועה אין ... וועם אין So Σ (with אובר, as usual, before the former). But S om. a before אובר, so as to make the latter of the two final clauses dependent on the former; and thus has reason for changing from אובר בועה : while Σ retains a, so as to make the two clauses parallel, and yet varies the rendering of ν a ν exactly as S. Thus in this verse we have clear evidence not only of the connexion of the versions, but of the dependence of Σ on S.

του τα ἀδικήματα αὐτῆς] Similarly Σ. 'Αδίκημα does not recur in Apoc.; else in N.T. only Act. xviii. 14, xxiv. 20, in which places Hkl. renders as here; but not Psh., which however often uses otherwise. Cp. xxi. 8, xxii. 11.

- 6. disig masias] See note on Jaka, xxii. 12.
- 7. $\Rightarrow \Delta = \delta \sigma a$ Rather $\epsilon \phi'$ $\delta \sigma a$ or $\epsilon \phi'$ $\delta \sigma o \nu : \Sigma$, $\Rightarrow \Delta \Rightarrow$, which is its rendering for $\delta \sigma o \nu$, xxi. 16; and which usually $= \epsilon \phi'$ $\delta \sigma o \nu$ in Psh. and Hkl.,—also in Poc. as well as Hkl., 2 Pet. i. 13. For the rendering here given by S, cp. Mt. xviii. 18 (Psh.). See note on i. 2.
- οιμοίασε] Cp. αμφικ [sic], verse 9: Σ has (= στρηνίασαι) here, and similarly in verse 9; for which cp. σταν καταστρηνιάσωσι, 1 Tim. v. 11 (Psh., similarly Hkl.). In Psh. (not Hkl.) μφικ occurs 2 Thess. ii. 4, James ii. 6, 13, iii. 5; but = different verbs.
- S renders as if $\tau o \iota o \hat{v} \tau o \nu$, and similarly $\tau \circ \tau \circ \tau \circ \tau$, verse 16 (the only other instance of $\tau \circ \sigma \circ \hat{v} \tau \circ \tau \circ \tau$ and so Σ there, but here $\tau \circ \tau \circ \tau \circ \tau \circ \tau \circ \tau \circ \tau$ (more accurately). Psh. usually gives the third of these renderings or something equivalent, rarely the second; Hkl. uses both, often combined: the first is not found in either.
 - 8. حمد Correct حمد المادة.
- 9. and note). The reading of text would however make sense,—cp. 1 Cor. x. 7 (Psh. and Hkl.), $\pi = \pi \alpha i \zeta \epsilon \nu$.
- 10. Δαπρόθεν] So again verse 15; but verse 17, Σ in all these places gives the latter rendering of the phrase (which does not recur in Apoc.); and so Psh. and Hkl.: but in Psh. O.T. the former is to be found, e.g. Sirac. xxi. 7; in Hxp. the latter.
- 12. \prec i.... \prec \prec i.... $= \tau \iota \mu i \omega \nu \ldots \tau i \mu \iota o \nu$] So S wherever $\tau i \mu \iota o \nu$ occurs, (except xvii. 4, where see note): Σ uniformly uses \prec i..., as does Hkl.: Psh. mostly as S, where τ . means *precious*,—(but as Σ twice, Act. v. 34, Hebr. xiii. 4, where τ . means *honoured*). So too 2 Pet. i. 4, \prec i... (Poc., not Hkl), where printed texts wrongly give \prec i... \prec $= \tau \iota \mu \acute{a} s$; but the reading is as above rectified in our Ms., and in two others, Oo. 1.17 of Cambridge Univ., and Suppl. 27 of Paris, of high authority: that of the

printed texts is attested only by later copies. See *Hermathena*, vol. vii, p. 290.

In S and Σ , \prec_{\circ} is used indifferently = β io σ os or β io σ ivos (reading of Greek uncertain here and verse 16), the prefix being here the sign of the genitive. In Psh. and Hkl. it = β io σ os, Lk. xvi. 19 (the only instance of β . outside Apoc.) But S, and apparently Σ , seem everywhere else to make \prec_{\circ} σ = β io σ ivos (adj.), verse 16, and xix. 8 (bis), 14; and therefore probably mean \prec_{\circ} here to represent β io σ os.

KiKY] S, Kiz.

Cp. the use of ψ in Hebrew. Σ, (= Elfenbein). Ivory is not mentioned elsewhere in N. T.; but in O.T., Psh. mostly expresses it as S; Hxp. as Σ. But Psh. has Lzek. xxvii. 6; and so Hxp., 3 Kin. x. 22 (with * before the second word), and similarly Ezek. xxvii. 15, in which two places ivory is spoken of in its unmanufactured state, as an article of import.

13. κχ.Σ] So Σ; ep. Cant. v. 16 (Psh. and Hxp.), Esth. i. 6 (Psh.).

ΔΧ.Δο.] Σ, ΔΧ.Δο., as Exod. xxx. 23 (Psh.); Hx p.

ارمنم] So Σ ; and so Hkl., Mt. xxvi. 7; also in Hxp.: not Psh. خصنا = $\lambda i \beta a \nu o \nu$] So Psh., Mt. ii. 11 (λ . not else as a separate word in N.T.), where Hkl. transliterates مدحد , as Σ here.

אביבים] So Σ ; and so Psh. O.T., passim.

14. καρά τον] Σ, καρά τον οπώρα not else in N.T., but $\theta\theta$ νοπωρινά (Jud. 12) = Δακα (Poc., and Hkl. similarly): in Psh. O.T. (not N.T.) καρά οccurs; e.g. Deut. xxxiii. 13.

Perhaps π is to be prefixed. See note on Greek text. $\pi = \tau \lambda \lambda \mu \pi \rho \Delta$ Psh. only Phil. iv. 8, = $\epsilon \nu \phi \eta \mu \sigma$, where Hkl. uses another ptcp. of same verb.

Also in Sonly: see note on Greek text.

16. عنج $\dot{\theta}$ عند $\dot{\theta}$ عند ; as S, xvii. 16 (where see note). For غند (usually = $\kappa \epsilon \nu \hat{\omega}$), cp. 1 Cor. i. 17, Phil. ii. 7 (Psh. and Hkl.).

17. κυβερνήτης] Σ transliterates; as Psh. and Hkl., Act. xxvii. 11 (where alone κ. recurs in N.T.); also Hxp., Ezek. xxvii. 27;—all with variations of spelling. For the rendering of S, cp. Psh., 2 Sam. vi. 3, κατές χετές ; 2 Chr. viii. 18, κατές χετές χετές χετές χετές (also Hxp.): but a closer parallel is yielded

by Hxp., στρατηγοί, implied in στρατηγοί, implied in στρατηγοί, Josh. v. 14. See Masius, Syr. Pec., s.v. i=π; and note that in Thes. S. (s.v.) this reference of Masius is misunderstood, and wrongly applied to v. 6 (μάχιμοι).

المحققة See for this word Thes. S.; it is not in Psh.: Σ has here حمقت. Psh. has معلمه where $va\acute{v}\tau\eta s$ recurs, Act. xxvii. 27, 30: Hkl. renders as Σ ; and so Hxp., 3 Kin. ix. $27 = vav\tau \iota \kappa \acute{s}$, LXX.

מבבה Note the peculiar form of the verb with suffix.

- 19. ἀτρικ = τῆς τιμιότητος αὐτῆς] Elsewhere in S, and uniformly in Σ, and in Psh., Hxp., and Hkl., κίρικ = τιμή. For τιμιότης (not else in N.T.), Σ has καρίνιση, a very rare word, not found in Psh., nor (apparently) in Hkl. or Hxp.
- 20. 3π \longrightarrow = $\delta \tau \iota \ \epsilon \kappa \rho \iota \nu \epsilon \nu$] Σ , less accurately, $\kappa \pi \pi$ \longrightarrow ; but in xix. 2 both give π . [In the latter place, Σd has $\kappa \pi$, and S at first sight appears to read the same, but the seeming κ is only a blot.]
- 21. This word is added in marg., but prima manu. There is some trace of erasure before the next word, as if a had originally been prefixed.
- $\mathbf{x} = \mu \dot{\nu} \lambda \partial \nu$ So $\Sigma [d l n; p, \mathbf{x}]$ see last note]; and so Psh. and Hkl., Mt. xviii. 6, and wherever μ . recurs. See note on Greek text.
- κιδικό $\dot{\beta}$ ληθήσεται] Σ more consistently uses the former verb in both places: see note on vi. 13.
- κατω = ὁρμήματι] So Σ. The Greek word is not else found in N.T.: but $\overline{\omega} = \delta \rho \mu \eta$ in Hkl. where it occurs (Act. xiv. 5, James iii. 4); also in Hxp., e.g., Ezek. iii. 14. So too Psh. O.T., there and elsewhere; but not N.T.
- Perhaps we ought to correct wadra (as Σ); see note on Greek text.
- 22. אוֹבּי אַכּבּוֹן This rendering is borrowed from Psh. of Daniel iii. 5, where it exactly reproduces אין ווֹן of the Chald., = γένους μουσικῶν of Theodot. Possibly our translator found αὐλητικῶν in his Greek copy, or misunderstood αὐλητῶν. Σ renders simply אוֹבָּיִא; see for the word,

Mt. ix. 23 (Psh. and Hkl.), the only other instance of αὐλητής in N.T. Cp. Ezek. xxvi. 13 (Psh. and Hxp.). For ..., cp. 1 Cor. xii. 10 (Psh.).

πουσικῶν] A word unknown to the lexicons: probably chosen (or perhaps formed) by our translator for its similarity in sound to μουσικά. For σων see second note (ii) on viii. 6.

XIX. 5. $(\text{not }\Sigma)$ om. efter this word.

- 6. After this word, OLD (cursive) is interlined, apparently by a later hand, conforming the text to Σ and the Greek copies. See note on Greek text.
- 7. (i) Note that S gives these verbs in present ptcp. (= pres. indic.); Σ, in future. (ii) For the rendering of ἀγαλλιῶ (not else in Apoc.) in S, see note on xi. 10; Σ uses voi. In Psh., it is never rendered as by S, but often as by Σ; in Hkl. always so.
 - 8. حمد تنها Σ , حمد See note on xv. 4.
 - 9. منجة] Probably we ought to correct عجد. عمد] Read عمد instead of (or perhaps after) this word.

marxial Correct manaxis, as verse 7.

10. As the text stands, $(= \tilde{o}\rho a)$ is omitted before the negative. As the text stands, $(= \tilde{o}\rho a)$ (so pointed) seems $= \mu \hat{\eta} [\pi o \iota \hat{\eta} \sigma \eta s]!$ Cp. however the parallel passage, xxii. 9, where ω appears; but with a stop after it, so that ω (with no stop following) is left to be joined with what follows. Σ retains ω here as well as there; but its interpunction is uncertain: the evidence being

Thus, as to (i) text, Σ is against the omission here of \longrightarrow : as to (ii) interpunction,

n agrees with S in both places.

l is indecisive here, but at xxii. 9 makes <

d (its triple point being equivalent merely to the single point of S) joins \(\to \text{ with what follows, here; but in xxii. 9 agrees with l.}\)

p (alone consistent) makes \(\to \text{ stand alone in both places, with (..),}\)

i.e. (!), after \(\to \text{...}\), as well as after \(\to \text{...}\).

And thus S is doubtfully supported by Σ , either in disjoining the negative from what follows, here, or in its contrary treatment of xxii. 9. See note on Greek text. It is plain that doctrinal prepossession was at work in causing the confusion and inconsistency,—cp. next note.

אהליה.] Inserted no doubt to qualify the prohibition conveyed. The advb. = $\mu \hat{a} \lambda \lambda o \nu$, 2 Pet. i. 10 (Poc. and Hkl.). It is remarkable that the same advb. is interpolated, 3 Joh. 5 (Poc.), apparently = $\mu \hat{a} \lambda i \sigma \tau a$.

- 11. Khals $= \epsilon \nu \delta i \kappa a io \sigma \acute{\nu} \eta$] Σ , Khals, which rendering is given by both versions, xxii. 11, the only other instance of δ . in Apoc. Psh. uses both, but prefers the former: Hkl., with rare exceptions, the latter. See note on xv. 3.
 - 12. \rightarrow Here \prec = $\circ i \delta \epsilon i s$, for \rightarrow \prec (as Σ).
- 13. [γ] This verb in Psh. occurs only Joh. ii. 8, = ἀντλῶ; but elsewhere seems nearly = βάπτω (= to imbue). Perhaps however it is here = ωω (which Σ has), = ῥαίνω, ῥαντίζω. See Thes. S.; see also note on Greek text.
- 14. محتى ما Observe that by placing a stop before as well as after معبة, and prefixing a to the ptcp. following, S seems to make the adjective parallel with the ptcp., and therefore (see note on Greek text) to have read both in dative, or perhaps both in nominative.
- 15. انتجمه There seems to be an erasure in Ms. after this word; see note on Greek text.
- 16. \square See note on Greek text, and observe that S inserts no a before \bot , and writes the noun as plural: Σ sing.; [to \bot a, l prefixes *, in reference, as it seems, to the insertion of the copulative, and therefore to its absence from S which is the only authority for omitting it].
- 17. $\prec \delta$ $\Rightarrow 1$ = $\tau \circ is$ $\delta \rho \nu \acute{e}ous$] Singular (collective); so in Psh. with rare exceptions. Σ writes the word pl. here, and verse 21 (see note there, for the rendering of S); and so Hkl. habitually.

See note on viii. 13.

[Psh. and Hxp.] Correct axish od, as Σ . Cp. Ezek. xxxix. 17

19. <u>a a a il a la a a il a la a il a la a il a la a il a a στρατεύματα,</u>—but none for

combining both, nor for placing καὶ τὰ στρατεύματα αὐτοῦ as in S. The reading of S, or of its Greek original, is apparently conflate (see note on Greek text). Σ reads $_{}$ τολ $_{}$ τολ $_{}$ τολ $_{}$ αρματαλ $_{}$, nearly agreeing with the latter member of the conflation in S, in the noun used as the equivalent of $_{}$ στρατεύματα, of which $_{}$ ωὶ $_{}$ οr $_{}$ αλ $_{}$ is in $_{}$ the uniform rendering (see note on ix. 16, where S has $_{}$ αλ $_{}$ here in the former member). Hence arises a suspicion that S may have been here interpolated from Σ. Yet it is to be noted, on the other hand, that S again has $_{}$ αλ $_{}$ αλ $_{}$ $_{}$ (= $_{}$ τῶν στρατευμάτων αὐτοῦ) at the close of the verse, consistently in both clauses using $_{}$ $_{}$ and not (as $_{}$) $_{}$ αλ $_{}$ $_{$

- 20. Apparently 1 is to be read for π, as in Σ.
- חליבים This would represent a reading (see note on Greek text) otherwise unattested. Σ has הבג מבים אלה אואריבים. Perhaps בים, = καὶ ἔζησαν, is to be read for מבים.
- 21. [] Ought to be obelized (see note on ii. 5); but not so in Ms.

 π κικο] Note the repetition of the prefix ... So Σ, π αἀρ.

 κίν ἀντα τὰ ὄρνεα] Σ, κολως ; cp. both versions, verse 17 (where see note): but in the only other place where ὅρνεον occurs in Apoc. (xviii. 2, sing.), S om., while Σ renders κολως. In Psh. N.T., κίν is not used; but in O.T. often; in Hxp. sometimes.
- 3. After this word (see note on Greek text), S om. to render $\mathring{a}\chi\rho\iota$ $\tau\epsilon\lambda\epsilon\sigma\theta\hat{\eta}$ $\tau\grave{a}$ $\chi\acute{\iota}\lambda\iota\alpha$ $\check{\epsilon}\tau\eta$, which all else ins. Probably the previous sentence, in the Greek original (or an ancestor) of S, was so arranged as to end (as in rec.) with $\check{\epsilon}\tau\iota$, and thus the omission, whether in the Greek or made by the translator, would be due to the homœoteleuton $\check{\epsilon}\tau\iota$ $\check{\epsilon}\tau\eta$. It is true that $-\alpha \delta$ is not so placed as to bear out this supposition concerning the position of $\check{\epsilon}\tau\iota$, but there are other instances where S places $-\alpha \delta$ early in a sentence though the Greek has $\check{\epsilon}\tau\iota$ at the end (as is usual in Apoc.): see, e.g., xxii. 11 (quater). Yet, on the other hand, the fact that S also om. from verse 5 an entire clause containing the same words, looks as if some doctrinal bias were at work here. But in case of verse 5,

the omission is shared by Σ and many Greek copies, headed by \aleph ; and moreover in that verse it is almost certainly due to a more complete homeot. ($\chi i \lambda \iota a \, \tilde{\epsilon} \tau \eta$ repeated). See notes on Greek text.

age.] Correct age. But of squee

4. Καδιά = $\theta \rho \acute{o} \nu o \nu s$] Here only in S: Σ, κδαφίας; see note on iv. 4. Psh. only once renders $\theta \rho \acute{o} \nu o s$ by καδιά (Col. i. 16, where Hkl. renders as Σ here), but both use the same word as = $\kappa \alpha \theta \acute{e} \delta \rho a$, Mt. xxiii. 6, &c., (by implication).

i) S and Σ translate as if they had a reading, τὰς πεπελεκισμένας, unknown to the Greek copies, and to the other versions. But perhaps we ought to correct both by prefixing π to Δω, especially as there is in the next sentence (in S) a π wrongly inserted,—see next note: cp. however vi. 9, where S (not Σ) similarly has Δλώ κατας. (ii) The final letter of the verb is wanting: supply Δ; or (if the prefix π be restored) supply Δ in S [and in Σ, make corresponding changes].

Read rather , as suggested in last note. The text as it stands represents "the word of God, and of those who have not worshipped the beast," &c., which is unmeaning. But the connexion may be, "the souls of those who have not worshipped," &c.

Probably we are to correct αμω. So Σ, with the Greek.

- 6. Kee note on xiv. 13.
 - حمنی Correct حمنی: also remove stop after حمایامد.
- - 12. <a>"><a>"><a>] See note on iii. 5, and cp. verse 15.

Perhaps we ought to read with عربة, as all else.

13. The prep. here used is rather = $\pi \alpha \rho \acute{\alpha}$ than $\acute{\epsilon}\nu$ (of Greek text); but probably the variation is introduced to suit the sense and not as implying a change from $\acute{\epsilon}\nu$ (= \Box , as in previous sentence). For \Box cp. i. 13, vii. 17, xxi. 2 (where see note), 10.

אב שב εκαστος] Here only in S: see note on ii. 23.

XXI. 1. (bis)] Feminine here, but masc. in Σ : see note on x. 6.

2. کے \dots $= \vec{\epsilon}\kappa$ $\vec{a}\pi\dot{o}$] Here, and verse 10, S uses $= \vec{a}\pi\dot{o}$ (as distinguished from $\vec{\epsilon}\kappa$) to express the idea of coming

from a person. Σ does not make this distinction in either place, nor in iii. 12 (where S om. κ.),—nor does either version, κ. . 9.

in [= husband] Σ, in [= husband] Σ, in [= husband]; and so Hkl. always renders ἀνήρ (= husband): Psh. mostly as S. Cp. Gen. xvi. 3 (Psh. and Hxp.).

3. <i > Perhaps <i v would be better, as in \(\Sigma\): see note on Greek text. For <i v see second note on xiii. 6.

ama] A letter seems to have been erased after this word. Probably the scribe had first written.

Perhaps the prefix ought to be omitted; and the stop placed after, instead of before, this verb.

4. $= \tilde{\epsilon}\tau_i$] So Psh. sometimes: Σ , $= \kappa \delta$; as S everywhere else. $= \kappa \rho \alpha v \gamma \hat{\eta}$] Σ , $< \delta \sim$, here and in the other place where κ . occurs in Apoc. (xiv. 18), where S has simply $= (\text{probably reading } \phi \omega v \hat{\eta})$. Psh. renders variously,—only once as S (Eph. iv. 31); Hkl. uniformly as Σ .

These words take the place of $\Delta \rightarrow \tilde{\omega} = \tilde{\omega} =$

6. κφή Written κας where it recurs, xxii. 17; ptcp. peil: so Σ [d points the word as poël, xxii. 17].

كملا] An erasure follows in Ms.; probably of the word عمل.

تنب ; (cp. Joh. iv. 10): so Σ . So too Ephraim, *Hymn*. vii *In Fest. Epiph.*, 7 (p. 66, ed. Lamy), seemingly citing this passage.

7. Kisa] Perhaps we ought to correct Kisa.

8. Δάλοις] This word is not in Psh., O.T. or N.T.; nor in Hxp. or Hkl.; but ανοίς ανοίς 2 Cor. viii. 20, and αλοίς, Act. xxvii. 9, 33, 1 Joh. iv. 18 (Psh. and, as regards the first two references, Hkl.). Σ has αλοίς and so Psh. and Hkl. in the two places where δειλός occurs else in N.T., Mt. viii. 26, Mk. iv. 40. The noun used by S, though unrecorded in the Lexx., is a verbal of exactly similar formation.

 $\Delta \dot{\Delta} = \dot{a}\mu a \rho \tau \omega \lambda o \hat{i}s$] Σ, more properly, $\Delta \dot{\Delta} \ddot{\omega}$. The adj. used in S is in Psh. and Hkl. = $\ddot{a}\delta \iota \kappa o s$ (cp. S and Σ, xviii. 5 and xxii. 11), or (in Psh.) $\ddot{a}\nu o \mu o s$, but it does not occur in Σ.

See note on xvii. 4.

اتىك = $\pi \delta \rho \nu o \iota s$] So again xxii. 15 (the only other instance of π . in Apoc.), as both Psh. and Hkl.; and so Σ there, but here حدث.

9. حفحه] Note that the point in red (denoted in the printed text by •), which ought to stand before this word, has been wrongly set by the scribe before خلصه in next line.

ראביבשר] Correct אהיבשר: cp. xv. 1.

11. ἀΔ ἀκα] So again in next verse (bis): Σ, more exactly, instead of the prefix a, gives τ here, and τ there.

φίπαι = δ φωστὴρ αὐτῆς] For κίπαι, Σ has κίμαι; better—see note on iv. 5. In Psh. and Hkl. commonly, and always in S and Σ, φῶς is rendered by κίπαι.

Correct מביין (also in verses 18, 19): see note on iv. 3. איא האיין (as iv. 6): הבייא is ptep., and would be followed by 1.

- 12. حراية See note on v. 5.
- 14. κίσπ] For κίσκα: probably a clerical error, s and so being in our Ms. very closely alike. But the error may have been in the Greek, νιον for [αρ]νιον. [H. J. L.]
- 16. δικώνο] In Psh. O.T. σίσες is frequent where LXX renders τετράγωνος: Hxp. transliterates, as Σ does here. See both, Exod. xxvii. 1. σίσες = δσον Σ, π εξ See note on xviii. 7.
- 17. كالله So (with numeral preceding) Psh. frequently in O.T., e.g., Exod. xxv. 10; also Joh. xxi. 8: in which places Hxp. and Hkl. use emph., as does Σ here.
- 18. $κωποπ = \dot{η} ἐνδώμησιε] Σ, κὸαμωποπ,—a word not elsewhere found. In Psh. <math>κωποπ$ does not occur: but in Hxp., 1[3] Esdr. vi. 24, = δόμος, and it is frequent in other writings.
- 19. * as a Observe that in this verse the point *, which up to this is used in our Ms. only to mark the important divisions of the text, is placed four times, after the names of the first four stones, also in verse 20, after the eleventh stone; and after this frequently,—often unmeaningly, as in verse 22, and again in xxii. 3, 10, 15, and 20. Also, in verse 20,

after each of the remaining stones, and after in verse 21, a new form of point (:) is introduced,—apparently equivalent to :.

So in Psh., e.g., Exod. xxiv. 10; where Hxp. writes \prec i.a.w.; Earsal., woi.a.w., with the explanation, \prec i.a.w.

See ix. 17, and note there. Σ has here $\Delta \lambda$, not elsewhere found;—probably for $\Delta \lambda = (= \chi \alpha \lambda \kappa \eta \delta \omega \nu)$, which however only occurs as a geographical term. Barsal. writes $\Delta \lambda = \lambda \lambda = 0$, and explains, $\Delta \lambda = \lambda \lambda = 0$.

 $\langle x_1 \rangle$ عدن $\langle x_1 \rangle$ see iv. 3, and note.

20. Κίσλο οπίω = σαρδόνυξ] Lit., σάρδιον καὶ ὄνυξ. For οπίω see note on iv. 3. Cp. Ezek. xxviii. 13 (Hxp.), for κὶ ὑνύχιον, LXX; and see above, second note on iv. 8. Σ transliterates here.

אביא] For אביא: see note on xiii. 18.

A = χρυσόλιθος] So Hxp., Ezek. xxviii. 13: but Psh. has κρωπ κακ, Cant. v. 12. Σ again transliterates, ωαλλαωίς; rather ωαλλωοίς, as Barsal. writes,—explaining by κρωπ ακ.

This form of the word is not elsewhere found, but see note on Greek text. Σ writes [dp; l has s for s]; and similarly Hxp., Job xxviii. 19, Ezek. ut supr.,

which writes $-\infty$ a so $-\infty$ [so $d \ l \ p$] probably a being substituted (after a) for i by an early error of transcription. Barsal. writes $-\infty$

שמששמשם] Hxp. writes אשם אבור , Jer. x. 9 (cp. Σ , ix. 17): Σ here has שמששמשה [$d \ l$; p places the \prec after \rightarrow]. Barsal. writes שמששה, and explains \prec

21. robably a ought to be struck out.

The punctuation of S compels us to conclude that the Greek represented is εἶς ἀνὰ εἶς. See note on Greek text; and cp. Mk. xiv. 19, where for the similar phrase εἶς καθ εἶς Psh. gives τω τω; and Hkl. τω τὸς τω; also Rom. xii. 5, τὸ καθ εἶς = τω τω (Psh.), τω ΔΔ (Hkl.). Again Joh. viii. 9 (Peric. de Ad.), τω τω οccurs, but whether = εἶς καθ εἶς οτ εἶς ἔκαστος, is uncertain. Σ here has κτω κτω.

 Σ [p; d l vary] connects this with what precedes omitting the α , but otherwise agreeing with S.

Obelized in Ms.; see note on ii. 5.

22. خ.فت] The stop (*) here is wrongly placed. It probably belongs to the unexplained غت of the previous line (see last note).

word, but by the prefix \(\) makes it clear that it is to be read with \(\) of next verse.

23. هبعه, iii. 17, and cp. xxii. 5.

27. محمد] Probably repeated by accidental error from verse 25, in place of مدمد لفت .

κόλονων κακ= κοινόν βδελυγμα] See notes on xvii. 4 (κόλοκ+ λ, καιάνω), and cp. verse 8 supr., and xxii. 15: ≥ has καιάνων = κ., and κόλοκα+ λ = βδ.

See note on Greek text; and cp. xxii. 19.

XXII. 1. [Probably a is to be read for a: also, in next verse, perhaps if or a before a in both these cases being unauthorized and superfluous. However, is not necessary in verse 2 (see note on i. 13).

- 2. Καλο καὶ ἐντεῦθεν καὶ ἐντεῦθεν] So Hkl., Joh. xix. 18 (the only other instance in N.T. of the Greek phrase); where Psh. (and Hkl. marg.) has καλο καλο καλο. So too Psh. and Hxp. in the pll., Ezek. xlvii. 7. Σ here follows a different reading.
- 3. [μέτος] In Psh. N.T., Hkl., and Hxp. this word uniformly $= \dot{a}\nu\dot{a}\theta\epsilon\mu a$, to which κατάθεμα here (not else in N.T.) is rightly

- regarded in S as equivalent. Σ renders by κib. (Levit. xix. 10, Psh.), = "deciduous," mistaking the meaning.
- 5. A. Probably a is to be substituted for a, and the preceding stop to be struck out. See note on Greek text.

בלבמם, which perhaps ought to be read in S.

6. Karai Cp., for this unusual plural form, Hebr. xii. 9, 23, (Psh. and Hkl.). Σ reads Kuai (sing.).

Here = $\dot{\epsilon}\nu$ τάχει, and so perhaps in verse 7; but in 20 = ταχύ. See note on Greek text. Cp. verse 12, and note on ii. 16.

- 8. Note the three quadruple points (*) over the name ممدد.
- 9. کے کہ See note on xix. 10; and observe the note of interrogation (:) placed at end.
- 10. ﴿ أَجْدِكُ `` The (\div) is misplaced; probably from end of verse 9. [Air] So i. 3: there, = $\dot{\epsilon}\gamma\gamma\dot{\nu}\dot{\nu}$ simply; here, = $\dot{\epsilon}\gamma\gamma\dot{\nu}\dot{\nu}\dot{\nu}$ simply; here, = $\dot{\epsilon}\gamma\gamma\dot{\nu}\dot{\nu}\dot{\nu}\dot{\nu}$ renders as S, i. 3: but here בים [ln; dp om. the prefix]. Psh. and Hkl. mostly as Σ ; but both sometimes as S.
- 11. בֹּבְבֹּם ὁ ἀδικῶν ἀδικησάτω] So S, here only; Σ, here and ii. 11 (where see note); and so Psh. sometimes, e.g., Mt. xx. 13; and Hkl. usually. See also notes on xi. 5 (יֹבָּם בֹּם), and xviii. 5 (בֹּבּם בַּבּם).
- elsewhere in S, nor in Psh., Hxp., or Hkl. Σ gives κας and καζο, from the less unusual root κς, which is regularly employed in Psh., Hkl., and Hxp. in rendering ρυπῶ and its cognates;—e.g., James ii. 2 (Psh. and Hkl.), Isai. iv. 4, Zech. iii. 3, 4 [4, 5], (Psh. and Hxp.).
- 12. $\Delta h \approx \kappa a i \, d\pi o \delta \omega \sigma \omega$] Probably a ought to be π . Σ has $\Delta h \approx \Delta i = \Delta i$. The Greek verb occurs else in Apoc. only verse 2 supr., where both have $\Delta i = \Delta i$; and xviii. 6 (bis), where both have $\Delta i = \Delta i$. Psh. uses both renderings indiscriminately (see Mt. xviii. 25-34); Hkl. mostly the latter.
- 13. \leftarrow ia. = $\dot{\eta}$ $\dot{a}\rho\chi\dot{\eta}$] Not else in S: Σ , \leftarrow i. 14, where see note. The rendering \leftarrow ia. occurs in Psh. and Hkl.; and uniformly in Poc. (and Hkl. of the Four Epp.),—2 Pet. iii. 4, 2 Joh. 5 and 6, Jud. 4.
 - 14. حمصا Probably the prefix π is to be supplied.
- Observe that the list of those that "are without" is altered in order; the third, fourth, and fifth, before the first and second. Also the stop (*), followed by the red point (°), is unmeaningly placed in the middle of the list. But nothing is omitted.

have κύνες (Σ, κοινοί] See notes on xvii. 4, xxi. 27. All Greek copies * have κύνες (Σ, κοινοί), for which κοινοί seems to be a variant, else unknown. Perhaps however S is here giving merely a loose rendering of κύνες taken as meaning "the unclean."

This is an unmeaning and unauthorized reading; see note on Greek text. For قبادت, we may perhaps correct عنانة. So Σ renders, منانع کے.

16. There, and verse 18, S points this verb as pa.; but verse 20 as aph.; and the aph occurs also i. 2 (the only other instance of the verb in S). In Σ , the Mss. do not point the word here, but in verse 20 l points for aph. (and so p there, but here for pa.); in verse 18, Σ reads aph. S seems to use pa. as intransitive, and aph. as transitive. Hence probably the stop, otherwise superfluous, inserted after aph.

But we find it also = $\gamma \dot{\epsilon} \nu o s$, Act. iv. 6, xiii. 26, (Psh.); more usually = $\gamma \dot{\epsilon} \nu \epsilon \dot{\alpha}$. Σ renders by $\sim 10^{-4}$, as Hkl. usually; Psh. sometimes.

This insertion is unmeaning and unsupported. It may have been a marginal alternative for mairo. [A. E. J.].

Remove the plural points. They have evidently been supplied by the scribe to suit $(= \tau \hat{\omega} \nu)$ γεγραμμένων) following;—which words really relate to $\vec{\omega}$ preceding. Σ [l; but d p as S, only without pronoun] treats $\tau \hat{\omega} \nu$ γεγραμμένων as masc., and renders.

20. παρώ το Perhaps we ought to read παρώπ ακό, as Σ.

Translations of Subscription and Colophon appended to the Ms., occupying respectively the *recto* and the *verso* of its last leaf, (see pp. 31, 32, *supr.*); with Notes on the Syriac text of them:—

Subscription (p. 31; estrangelo).

Subscriptions similar to this, or to parts of it, occur frequently in Syriac, as well as in Greek, Mss. of the New Testament; but usually in scattered notes attached to the several Books, not (as here) collected into one. See e.g., Bod. Or. 361, Hunt. 587, of Bodl. (Payne Smith's Catal., coll. 86-91). This Subscription is accordingly more than usually comprehensive, though deficient in completeness and in accuracy. It is made up of three distinct parts.

The first (lines 1-5) gives the number of the Sections (κωνς) of the New Testament; and then that of the Verses (κόν), = $\dot{\rho}\dot{\eta}\mu\alpha\tau\alpha$) of its main divisions,—the Gospels, Acts (with Catholic Epistles), and Pauline Epistles; also a separate reckoning for the non-Peshitto Books (showing that this part of the Subscription belongs to our Ms. and is not merely adopted into it). This part relates to Syriac divisions, and is presumably of Syriac origin. It is very similar to a note in Rich. 7158, referred to below, note on

The second (lines 6-21) gives particulars relating to the Gospels severally, with a reckoning of the "Chapters, Canons, Miracles, Parables, and Testimonies" contained in each. But the reckoning is defective, the number of Parables in St. Matthew, and that of Canons in St. Luke, being omitted. It will be shown below (see notes on lines 7 and 8) that this second part is derived from a Greek source, probably through the Harkleian Version. Cp. the subscription of the Medicean Ms. of the Harkleian Gospels (A.D. 757), ap. Adler, N.T. Versiones Syr., p. 53.

The third (lines 21-25) gives a like reckoning of the "Verses" of each Gospel; but the numbers when added together fail to agree with the total for the four Gospels as given in the first part.

^a Words conjecturally inserted to fill blanks caused by injury to the Ms. are enclosed in [brackets]. Unsupplied blanks are indicated by points [.....].

The following is a translation of the whole Subscription. [The italicized parts are in the Ms. written in black; the rest in red.]

"Here ends [the writing of] the Book of the New Testament; in which there are [one] hundred and sixty five s[ections]; besides the Revelation and the four Epistles 137[3] [verses]. But the verses of the Gospel are, nine thousand [eight hundred] and sixty 3; and of the Acts four thousand [one hund]red [and 49 ver]ses and of the Apostle six thousand four hundred and 71.

"The Gospel of Matthew one of the Twelve, which he spoke in Hebrew in Palestine, wherein there are Chapters sixty eight; but the number of Canons three hundred and sixty; and the Miracles twenty five; and the Testimonies thirty. The Gospel of Mark one of the Seventy which he spake in Latin in the city of Rome; wherein there are Chapters forty eight; and Numbers two hundred and forty; and Miracles twenty two; and Parables six; and Testimonies seventeen. The Gospel of Luke one of the Seventy which he spake in Greek in the city Alexandria. Wherein there are Chapters eighty three, and Miracles twenty two; and Parables twenty seven; and Testimonies sixteen. The Gospel of John which he spake and preached in Greek in the city Ephesus. Wherein there are Chapters twelve; but the Numbers two hundred and thirty two of the Canons; but Miracles eight; and Parables 5; and Testimonies 15. Here ends this annotation.

"Now the Verses of the Gospel of Matthew, are two thousand five hundred and twenty. But Luke, three thousand and eighty three Verses. John, two thousand five hundred and thirty two. Mark, one thousand two hundred and seventy five.

"Glory to the Father and to the Son and to the Holy Ghost, now and at all times and for ever and ever. Amen and Amen.

"Every one that reads is entreated to pray for the sinner that wrote."

Line 1. Both upper corners of the page are much defaced; but the words restored [in square brackets] at the beginning and end of this line may be accepted as certain.

حمد Rather perhaps حمد.

אבים See note on xi. 19 supr.

For these Sections, peculiar to Syriac Mss., see Dr. Isaac H. Hall in Journal of Society of Biblical Literature and Exegesis, June–Dec.,

1882, pp. 11, 12; and compare the similar reckonings given in other Mss.,—as (e.g.) in Add. 14408, Brit. Mus. (A.D. 700), up. Wright, Catal. of Syr. Mss. in Br. M., p. 41. In our Ms., they are marked by marginal rubrics throughout the Peshitto text (to which alone they relate).

- 2. Add. Only the first letter is legible; but as the number of Sections in Add. 14408 and all other authorities is 165, we may assume that the word is to be completed as above,—not—had.
- The fourth digit here is doubtful; the former three may be relied on.
- 3. [Label] The beginning of this line, and of lines 4 and 5, is lost in consequence of a hole worn in the vellum. I only doubt whether, in supplying this missing word, to write it as I have done, in stat. absol., or in stat. emphat.; for the usage of the writer of the Subscription in this respect varies (see in this line, farther on, and cp. 5, 22, 24).

For this word (= $\dot{\rho}\dot{\eta}\mu\alpha\tau\dot{\alpha}$ of some Greek mss.), and for the numbers here stated, see an important investigation by Dr. Rendel Harris, in his Lecture On the Ferrar-Group (1893); and ep. the reckonings given in Rich. 7158 (Brit. Mus.), ap. Rosen-Forshall, Catal., p. 20; also in Oo. I (Cambridge Univ.) ap. Rendel Harris, Lecture, p. 13.

- 4 and 5. محمد المحديثة Missing, as explained in last note, and supplied on the authority of Rich. 7158. On the same authority I complete the half-effaced خمة at end of line 4.
- 5. Rich. 7158 gives 73, not 71. In the other numbers, the reckoning of our Ms., so far as it is forthcoming, agrees with that.
- 7. Καίνοι, marked in many Greek MSS., from Codd. A and C down; and in some Syriac Mss. (but not in the older ones), introduced probably from the Greek through the Harkleian copies,—see Wright, Catal., p. 56. See, for these Chapters, Scrivener's Introduction, pp. 57–59, vol. I, chap. iii (4th edn.); also Payne Smith, Catal. of Syr. Mss. in Bodl., col. 87, note 3. Though here recorded, they are not marked in the body of our Ms., either in text or on margin.
- 8. [a.za] The Eusebio-Ammonian paragraphs. It is to be noted that the divisions here meant are the Greek, not the Syriac: see for these Rev. G. H. Gwilliam's memoir on *The Ammonian Sections*, in *Studia Biblica*,

vol. II (vi), especially pp. 243-6. In the Greek system the numbers are—St. Matthew, 355; St. Mark, 236; St. Luke, 342; St. John, 232. In the Syriac, they are 426, 290, 402, and 271. (See the notes appended to the Gospels in Bod. Or. 361, ap. Payne Smith, Catal., coll. 87-89, in which both reckonings are given). It is evident that our note, giving them as 360, 240, (...), and 232, is merely a variant from the Greek.

This fact, taken with the reckoning of the Greek τίτλοι (see last note) makes it probable that this (second) part of the Subscription (lines 6–21) is derived from a Greek source;—the preceding and following parts, with their record of the Syriac and και από με από με

- 11. (تحديد ; cp. lines 19, 20. So in the Harkleian Ms., 7163 Rich., ap. R.-F., Catal., p. 26.
 - 12. كنا For كنا. See note on xiii. 18 supr.
 - 19. imsid] Apparently a clerical error for imsed.

21-25. Comparing these numbers with those given by Rendel Harris Lecture, p. 9) from his Syriac Ms. (Sinait.), and from the Greek authorities, we find

- (1°) that our list varies slightly as regards Mt.; 2520 for 2522;
- (2°) that it falls short by 400 in Mk.; 1275 for 1675:
- (3°) that it confirms the Syriac reckoning against the Greek, in Luke; 3083 for 3803:
- (4°) that it differs widely from both, by excess, in John; 2532 for 1737 (Syr.) or 1938 (Gr.):

(and finally)

that its figures, when added up, give a total, 9410, which disagrees, not only with the totals of the above figures, whether Syriac or Greek, but with the total stated in the first part of this Subscription (lines 3 and 4), 9 * 63, whether we write 8 for the second digit, as in Rich. 7158, or prefer any other figure.

Of the reckonings for Luke, it appears (Rendel Harris ut supr.) that 3083 of the Syriac Mss. is to be preferred to 3803 of the Greek. The mistake must have arisen from confusion between = 83, and = 803. Hence it may be safely inferred that this reckoning of the

of Syriac origin,—as Dr. Rendel Harris has in the *Lecture* above cited shown to be (on other grounds) highly probable. No such confusion could occur with the Greek notation, in which, while Π corresponds with Δ as representing 80, there is Ω to represent 800; without the need, as in Syriac, of the makeshift of denoting the *hundred*, if above 400, by the letter which stands for the corresponding *ten*, distinguished by a point placed over it.^a

Colophon (p. 32; cursive).

Similar notes are to be found appended to the following Mss. (among others; most of them certainly, all probably, dating circ. A.D. 1200). Brit. Mus.: Rich. 7160, Rich. 7164 (R.-F., pp. 24, 28), Add. 17124 (Wright, p. 43). Biblioth. Nat., Paris: Ancien Fonds, 14, 19, 23, 24, 25 (especially), 26; Supplém., 43. (Zotenberg, Catal., 31, 39, 54, 40, 41, 38, 35).

The following is a translation of it; a few words being defective, —in the earlier part, in consequence of the hole in the vellum above mentioned,—in the latter part, through friction and decay.

"For the glory and honour of the Trinity, holy and equal in essence; of the Father and of the Son and of the Holy Ghost; which is one eternal Godhead; that which is acknowledged in unity and is conjoined in [several]ty, three worshipful Persons; one eternal Nature; which [is one] true God; and one mysterious and exalted Essence; where[in there is] not that is young or old above his fellow; but they are Thr[ee which is One, and One which is] Three; Father, and Son and Holy Ghost; one God, true [and]. And for the adornment and edification

^{*} Thus the inedited T. C. D. Ms. of the *Commentary* of Barsalibi on the Gospels (B. 2. 9), which is dated (fo. 359 v° , b) A. Gr. 1508 (= A.D. 1197), was supposed by Dudley Loftus (who had no means of ascertaining the author's date) to have been written A.D. 747 (A. Gr. 1058); the point over the second digit $(n\hat{u}n)$ of the date being overlooked.

b Or, "a Trin[ity, one, of Persons] three."

of the holy Church of God, and for the profit [and] of the brethren, studious and lovers of the spiritual life; and for the commemoration and good remembrance before God; of them, namely, and of their deceased faithful; this spiritual treasure in the holy Church of God has been with diligence written and arranged by Stephen, the wretched and sinful and feeble, and wretched above all; and feeble above all; and sinful above all; and full of faults and sores and all hateful things of sin. indeed in name a monk, though unworthy; who belongs to the holy monastery of the excellent in praises, holy and elect and clad in God, Mar Jacob the recluse of Egypt, and Mar Barshabba; which is beside [S]alach-Castra the blessed; which is in Tur-Abdin the blessed country which is in the dominion of Hesna Kipha. But I, a brother wretched and vile entreat of every discreet brother who lights upon these confused lines; that he pray in Christian charity for the said sinner, and for my fathers, true believers and my masters and my brethren; and for my own paternal uncles, monks; Mas'ud deceased and John and Simeon; who ministered to me after their ability. And pray ye in faith for my own maternal uncles monks and priests, deceased, Gabriel and Jacob; who also gave diligence for me in the matter of doctrine and of writing and soforth. God makes [them] joyful in His Kingdom. And pray ye also for my own masters, Rabban Cyriacus deceased, and Rabban Sahda; and Rabban Saliba; and Rabban Marnaha otherwise Haya; and Rabban Bars[aum]a. And pray ye for all that have taken part whether in word or in deed; and each according to his prayer, may he be rewarded, with the Amen of those above and of those beneath.

"This [spiri]tual treasure was diligently procured, in order that he might meditate in it and profit by it, by Rabban Gabriel, chaste monk and reverend priest, son of [...]sim deceased, who belongs by family to Beth-nahle, blessed town. Pray ye for him, and for his fathers, true believers, and for his [brothers], Denha, deacon deceased; and Sahda, deacon deceased; and Moses, blessed youth. Pray ye for all that have taken part [with me] in it, whether by word or by deed. Amen and Amen."

a Or Barnaha.

- Line 1. The first three letters are effaced; and the hole in the vellum (see p. 96, supr.) affects the latter part of lines 3-8.
- 3. Alas I find this word following Alas in a closely similar sentence in the (inedited) Ms., Biblioth. Nat., Suppl. 43 (Zotenb. 35), fo. 214 r°. The upper parts of the lost letters here are discernible.
- 4. ביסוס This restoration may safely be accepted; as also that of סום בסוס in line 5.
- 6. אבן בר filled as in Rich. 7160 (R.-F., p. 24) by the words ינים, with prefixed to אבן at beginning of next line. But perhaps the broken word is אבעבל; and if so, אבן פונים , are probably to be supplied.
- 7 and 8. Of the lost ends of these lines, the former may have been محمد معند , or the like; the latter perhaps محمد , as in Rich. 7164 (R.-F., p. 28), or محمد , as in Add. 17124 (Wright, p. 43).
- 10. The prefix , though not decipherable in Ms., ought no doubt to be supplied here; and probably o before leads in 15.
 - 14. The illegible first word here may have been jo, or Lo, as in line 12.
- 17. The sis legible, and the brackets needless. For the places named here, and lines 18, 29, see *Transactions*, *R.I.A.*, vol. xxx, pp. 356, sqq.
- 18. Lasa. Here used = dominion, territory. For this sense of the word, see Wright, Catal., pp. 468, 550; Barhebr., Chr. Eccl. 1, s. 71, col. 397, &c. (A. and L.); and cp. Psh., 2 Kin. xx. 13, 1 Macc. x. 39.

المجدا العام Sic in Ms.; usually written with on for على العام ال

- 22. ______ Ought to have been printed ________.
- 25. For كنار, perhaps عناريا is to be read; and for ننار, as Mr. Gwilliam, perhaps more correctly. But ننا is a man's name in Barhebr., Chr. Eccl., 1, s. 80, col. 437.

A probable restoration of a partly effaced name.

- 28-31. The beginning of each of these lines is effaced, but may safely be accepted as restored; also \triangle in 32: but the plural sign supplied to the first word of 31 may be doubted.
 - 29. Some letters are here lost, and a name is irrecoverable.

CORRIGENDA AND DELENDA IN PART II.

השטטיעי	. read	באסטרעי	for	t line,	las	. Ъ,	col	6,	Page	-
معته	7.7	لمغخة	"	e 9,	lin	a,	,,	8,	,,	
معتم	22	مغخه	,,	15,	,,	,,	7,7	,,	,,	
		brackets.	dele	1,	,,	,,	,,	9,	,,	
		brackets.	,,	1,	,,	ъ,	22	,,	,,	
محظفحم	read	حلمنع	for	31,	,,	,,	,,	,,	,,	
حنا	,,	مري د	,,	23,	,,	<i>a</i> ,	7.7	10,	,,	
محغحي	,,	وهمم	,,	29,	,,	,,	,,	,,	,,	
عالم تبر	,,	عللاند	,,	3,	,,	,,	,,	14,	22	
بنةحب	27	نىمدىم	,,	7,	,,	Ъ,	,,	,,	,,	
لجمحة.	,,	لجمجة.	,,	10,	22	22	22	,,	,,	
دنجه ون	,	در به به به ا	,,	15,	79	a,	,,	16,	,,	
جم حعنم	,,	حدم منحکم	22	12,	"	b,	,,	,,	,,	
امري:	,,	700	,,	10,	77			32,	,, (
حصمے	,,	حتمع	,,	22,	,,			,,	,,	

THE APOCALYPSE.

PART II.

SYRIAC TEXT, WITH APPENDIX AND NOTES.



SUPPLEMENTARY NOTES TO GREEK TEXT.

II.13.—(ὅτι πᾶs μάρτυς [μου] πιστός). This reading of ms. 152 is recorded in "Collation of mss. of the Revelation," by the late Rev. W. H. Simcox, published in Journal of Philology, No. 44 (Cambridge, 1894), p. 285 ff. Mr. Simcox assumes that the words are interpolated "ex commentario." But I find no trace of them in the Commentary of Andreas, which is subjoined in 152 to the text, or in that of Arethas. I incline to the supposition that they are the result of conflation; a variant ὅτι πᾶs, for αντιπαs, having been inserted on the margin of a copy, and having thence passed into the text used by our translator.

XVIII. 17.— $(\pi \hat{a}s \delta \epsilon \pi) \tau \delta \pi \nu \pi \lambda \epsilon \omega \nu$. Prof. Nestle happily suggests $\pi \delta \nu \tau \nu \nu$ for $\tau \delta \pi \nu \nu$. This conjecture is supported by pr, (omnis super mare nanigans).

οί είδωλολάτραι έξω καὶ οἱ κοινοὶ καὶ οἱ φαρμακοί, καὶ πᾶς ὁ †βλέπων\ καὶ ποιῶν ψεῦδος.

16 Ἐγὰ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ἐν ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἐγώ εἰμι ἡ ρίζα καὶ τὸ γένος Δαυὶδ καὶ ὁ λαὸς αὐτοῦ καὶ ὁ ἀστὴρ ὁ πρωϊνὸς ὁ λαμπρός.
17 καὶ τὸ Πνεῦμα καὶ ἡ νύμφη λέγουσιν ἔρχου. καὶ ὁ ἀκούων εἰπάτω ἔρχου. καὶ ὁ ἀκούων εἰπάτω ἔρχου. καὶ ὁ διψῶν ἐρχέσθω καὶ λαβέτω 18 ὕδωρ ζωῆς δωρεάν. Μαρτυρῶ ἐγὰ παντὶ τῷ ἀκούοντι τὸν λόγον τῆς προφητείας τοῦ βιβλίου τούτου, ἐάν

τις ἐπιθῆ ἐπ' αὐτά, ἐπιθήσει ἐπ' αὐτὸν ὁ Θεός, τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ καὶ ἐάν τις ἀφέλη ἀπὸ τῶν λόγων 19 τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς, καὶ ἐκ †τῶν πόλεων τῶν ἀγίων τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ. λέγει 20 μαρτυρῶν ταῦτα' ναὶ ἔρχομαι ταχύ. Ἐρχου, Κύριε Ἰησοῦ. ἡ χάρις 21 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἀγίων αὐτοῦ ἀμήν.

καὶ οἱ κοινοί] (i) The full stop and mark placed in S before these words, making them begin a new paragraph, are unmeaning, and I treat them as belonging to the beginning of the verse. (ii) For κοινοί (cp. xxi. 27) all else have κόνες; but possibly S is rendering loosely, and no variant is to be inferred.

†βλέπων] All else φιλῶν. No doubt the Syrtext (see note on it) is wrong: but φιλῶν cannot be recovered from it but by a rather violent emendation.

16. $\hat{\epsilon}\nu$ $\delta\mu\hat{\iota}\nu$] (i) All else om. $\hat{\epsilon}\nu$. (ii) For the colon after these words, see note on Syr. text.

έπ
l ταῖς ἐκκλησίαις] Lit., ἐνώπιον τῶν ἐκκλησιῶν, and so Σ.

καὶ ὁ λαὸς αὐτοῦ] Or, καὶ τοῦ λαοῦ αὐτοῦ. S alone ins., unintelligibly.

καί & ἀστήρ] So a few mss. (7, 35, 49, 79): the rest om. καί: Σ substitutes &s.

 $\delta \pi \rho \omega i \nu \delta s \delta \lambda \alpha \mu \pi \rho \delta s$] Most authorities tranpose the adjectives, but a few mss. place them as in S.

17. $\kappa a \lambda \alpha \beta \epsilon \tau \omega$ (i) The MSS., and all mss. but two or three, vt, and vg [am, arm, &c.] om. $\kappa a \ell$: but Ξ , and $c \ell$, &c., ins. (ii) Before the verb, all ins. δ $\theta \epsilon \lambda \omega \nu$, except g.

 $\zeta \omega \hat{\eta} \hat{s}$] So Ξ ; lit., $\zeta \hat{\omega} \nu$: ep. verse 1, and xxi. 6. 18. $\tau \delta \nu \lambda \delta \gamma o \nu$] All else plural.

ἐάν] Lit., ὅτι ἐάν.

 $\ell\pi'$ $\alpha\dot{\nu}\tau\delta\nu$] So N with several mss., placing these words before, not (as Q and most mss.) after, δ $\Theta\epsilon\delta s$. Rec., with Ξ and lat., places them as Q. A om.

19. $\dot{\tau}\tau\hat{\omega}\nu$ $\pi\delta\lambda\epsilon\omega\nu$ $\tau\hat{\omega}\nu$ $\dot{\alpha}\gamma(\omega\nu)$ So S alone: all else singular. Probably the scribe has pointed the words as plural through a misapprehension of the meaning. The translator seems to have treated the following words $(\tau\hat{\omega}\nu$ $\gamma\epsilon\gamma\rho\alpha\mu\mu\dot{\epsilon}\nu\omega\nu)$ as agreeing with $\tau\hat{\omega}\nu$ $\lambda\delta\gamma\omega\nu$ (cp. xxi. 27), and not (as the present pointing of S suggests) with $\tau\hat{\omega}\nu$ $\pi\delta\lambda\epsilon\omega\nu$. See note on Syr. text.

20. μαρτυρῶν] So S alone, but possibly by a clerical error (see note on Syr. text) for δ μαρτυρῶν.

ταχύ] Nearly all else subjoin $\mathring{a}μ\mathring{\eta}ν$, except \aleph , and vt.

21. $\hat{\eta}\mu\hat{\omega}\nu$] So rec., with a few mss., Σ , lat. and other versions: the rest om.

Xριστοῦ] Here S is better supported; by Q, nearly all mss., Σ, and lat. and most versions: against A and one ms. (26), which om.

πάντων τῶν ἀγίων αὐτοῦ] S alone subjoins αὐτοῦ: the three preceding words are the reading of Q, the mss., Σ and most other versions. A, with am, reads πάντων only; vg [ct, with most] adds vobis (arm, hominibus): v, with g, reads τῶν ἀγίων only; pr om. this verse.

φωτίζει αὐτούς, καὶ βασιλεὺς αὐτῶν 6 εἰς τοὺς αἰῶνας τῶν αἰῶνων. Καὶ εἶπέ μοι οὖτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί καὶ ὁ Κύριος ὁ Θεὸς τῶν πνευμάτων τῶν ἀγίων προφητῶν, ἀποστέλλει τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ, ἃ δεῖ γενέσθαι ἐν τάχει.

- 7 Καὶ ἰδοὺ ἔρχομαι ἐν τάχει μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.
- 8 'Εγὼ 'Ιωάννης ὁ βλέπων καὶ ἀκούων ταῦτα' καὶ ὅτε ἔβλεψα καὶ ἤκουσα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου 9 τοῦ δεικνύοντός μοι ταῦτα. καὶ εἶπέ μοι ὄρα' μὴ σύνδουλός σου εἰμί; καὶ τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τού-

τους τοὺς λόγους τοὺ βιβλίου τούτου, τῷ Θεῷ προσκύνησον. καὶ 10 εἶπέ μοι μὴ σφραγίσης τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου. Ὁ καιρὸς γὰρ ἐγγύς ἐστι. καὶ ὁ 11 ἀδικῶν ἀδικησάτω ἔτι καὶ ὁ ὁυπαρός, ἡυπανθήτω ἔτι καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι καὶ ὁ ἄγιος ἁγιασθήτω ἔτι.

'Ιδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός 12 μου μετ' ἐμοῦ· καὶ ἀποδώσω ἐκάστῳ κατὰ τὸ ἔργον αὐτοῦ. ἐγὼ τὸ Α καὶ 13 ἐγὼ τὸ Ω· ὁ πρῶτος καὶ ὁ ἔσχατος· καὶ ἡ ἀρχὴ καὶ τὸ τέλος. μακάριοι 14 οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ· ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς· καὶ τῷ πυλῶνι εἰσελεύσονται εἰς τὴν πόλιν.

Καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ 15

 $\phi\omega\tau(\zeta\epsilon_l)$ So rec. with some mss., Σ , and g, am, &c.: but the MSS. and many mss. give the verb in fut., as also pr, and vg [cl, with arm, &c.].

αὐτούs] So apparently S and Z, for ἐπ' αὐτούs. βασιλεύs αὐτῶν] S alone, for βασιλεύσουσιν; ms. 73, βασιλεύσει.

τῶν πνευμάτων τῶν ἁγίων προφητῶν] So mss.
 68. This reading is perhaps conflate. The MSS., most mss., Σ (which reads τοῦ πνεύματος), and lat., om. ἁγίων: a few mss. om. τῶν πνευμάτων, and so rec., &c. The other versions are divided.

ἀποστέλλει] All else aor.

7. $\hat{\epsilon}\nu \tau \dot{\alpha}\chi \epsilon_i$] As in last verse; so one ms. (12): all else $\tau \alpha \chi \dot{\nu}$, which perhaps we ought to read here, the same rendering being used for $\tau \alpha \chi \dot{\nu}$ in verse 20. [Note that in this verse P deficit, finally].

Έγώ] So vg [am, arm, &c.; not cl]: for κὰγώ.
 δ βλέπων καὶ ἀκούων ταῦτα] So ⋈ and a few mss. (73, 79, 152, &c.), also a few more (followed by rec.) with ταῦτα placed before καί: the rest, with ⋈, lat. (except pr), and others, transpose the participles.

έβλεψα και ήκουσα] All else place ήκουσα first. 9. εἶπε] So vg [not am] here; and so Σ here and in next verse: all else λέγει in both places.

δρα· μή] So ms. 68. See on xix. 10.

τούτους] S alone ins.

11. καὶ ὁ ἀδικῶν] So ms. 68, and pr: all else om καί. 12. καὶ ἀποδώσω] S alone: all else, aor. infinitive, without καί. By changing the particle (a single letter) prefixed to the fut. in the Syr., we can make it infinitive, as in the other authorities; and this is perhaps the true reading of S. See note on Syr. text.

κατὰ τὸ ἔργον] Two mss. (73.79) alone have κατά (cp. ii. 23; xx. 12, 13): the rest ώs, with ἐστι[ν], or ἔσται, before, or after, αὐτοῦ. The lat. support κατά. 13. ἐγὰ τὸ Ω] All else om. ἐγώ. For A and Ω , cp. i. 8 supr., and note. There, \aleph reads as S here.

καὶ ἡ ἀρχή] All else om. καί.

14. ποιοῦντες τὰς ἐντολὰς αὐτοῦ] So Q and many mss., followed by rec., Σ, and g (pr hiat): for πλύνοντες τὰς στολὰς αὐτῶν, of N A, a few mss., and vg.

ἔσται . . . εἰσελεύσονται] All else prefix Γνα, and read εἰσέλθωσιν. Probably S needs to be corrected by restoring a dropt prefix (one letter, = Γνα). See note on Syr. text.

τῷ πυλῶνι] All else plural.

15. Kal of $\pi \delta \rho \nu o \iota$. . $\xi \xi \omega$] (i) S is alone in placing this and the next two nouns before the remaining two,—so that its order is, 3, 4, 5, 1, 2. (ii) All else om. Ka ℓ , and place $\xi \xi \omega$ [$\delta \ell$] at the head of the passage.

23 αὐτης ἐστί. καὶ τὸ ἀρνίον καὶ ή πόλις, οὐ χρείαν ἔχει τοῦ ἡλίου οὐδὲ της σελήνης ίνα φαίνωσιν αὐτη ή γαρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐτήν. καὶ ὁ λύχνος αὐτῆς ἐστὶ τὸ ἀρνίον. 24 καὶ περιπατήσουσι τὰ ἔθνη διὰ τοῦ φωτὸς αὐτης καὶ οἱ βασιλεῖς της γης φέρουσι την δόξαν είς αὐτήν. 25 καὶ οἱ πυλώνες αὐτῆς οὐ μὴ κλεισθωσιν ήμέρας νύξ γάρ οὐκ ἔσται 26 ἐκεῖ· καὶ οἴσουσι τὴν δόξαν καὶ 2- την τιμην των έθνων είς αὐτήν καὶ οὐκ ἔσται ἐκεῖ πᾶν κοινόν, καὶ ὁ ποιών βδέλυγμα, καὶ ψεῦδος εἰ μη τὰ γεγραμμένα ἐν τῷ βιβλίω ΧΧΙΙ, τοῦ ἀρνίου. Καὶ ἔδειξέ μοι ποταμὸν ύδατος ζωής, καθαρον καὶ λαμπρον

ώς κρύσταλλον καὶ ἐκπορευόμενον έκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ άρνίου. καὶ ἐν μέσω τῶν πλατειῶν 2 αὐτης ἐπὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ έντεῦθεν, ξύλον ζωής ποιοῦν καρποὺς δώδεκα καὶ κατὰ μῆνα ἔκαστον ἀποδιδοῦν τοὺς καρποὺς αὐτοῦ καὶ τὰ φύλλα αὐτοῦ εἰς θεραπείαν τῶν έθνων. Καὶ πῶν κατάθεμα οὐκ ἔσται 3 έκεῖ. Καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῆ ἔσται καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ: καὶ ὄψονται τὸ πρόσωπον αὐτοῦ καὶ 4 τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. Καὶ νὺξ οὐκ ἔσται ἐκεῖ καὶ 5 ούχ έξουσι χρείαν φωτός καὶ λύχνου καὶ φωτὸς ἡλίου. ὅτι Κύριος ὁ Θεὸς

καὶ τὸ ἀρνίον] Note the interpunction, by which, as in Q, these words are separated from δ Θεόs, and coupled (as the Syriac rendering requires) with $\mathring{\eta}$ πόλις of verse 23.

23. αὐτῆs ἐστί] All Greek, and Σ, om. ἐστί: lat. ins.

24. περιπατήσουσι] Lit., περιπατοῦσι.

διὰ τοῦ φωτός Lit., ἐν τῷ φωτί, as rec. (but with no sufficient authority): some vg [cl, &c.], in lumine; but vt, and am and arm, per lumen.

δόξαν] All else add either αὐτῶν (as n A P, some mss., lat. [vg, gloriam suam et honorem]), or καὶ [τὴν] τιμὴν τῶν ἐθνῶν (as Q and most); or both (as \mathbf{Z}).

εἰς αὐτήν] Rather αὐτ $\hat{\eta}$: and so in verse 26. 27. οὐκ ἔσται ἐκεῖ] All else, οὐ μὴ εἰσέλθη [-θωσιν] εἰς αὐτήν.

πᾶν κοινόν] Or perhaps πᾶς κοινός.

 δ ποιῶν] So S and Σ, with κ and many mss.: not ποιῶν (A, &c.), or ποιοῦν (P Q, &c.).

τὰ γεγραμμένα] All else, masc. The Syriac perhaps needs correction; but its reading is intelligible, if these words be taken as governed by ποιῶν. Cp. τῶν γεγραμμένων, xxii. 19.

 $\tau \tilde{\varphi} \ \beta \iota \beta \lambda i \tilde{\varphi} \$ All else add $\tau \tilde{\eta} s \ \zeta \omega \tilde{\eta} s$, except pr.

XXII. 1. $\zeta \omega \tilde{\eta} s \$ So \mathbb{Z} ; lit. $\zeta \tilde{\omega} \nu \tau o s$. Cp. verse 17, and xxi. 6.

καθαρόν και λαμπρόν] All Greek read λαμπρόν

alone, here; and so Ξ : but some mss. ins. $\kappa\alpha\theta\alpha\rho\delta\nu$ before (as rec.), or after, $\pi\sigma\tau\alpha\mu\delta\nu$.

καὶ ἐκπορευόμενον] All else om. καί here; also before ἐν μέσφ, and κατὰ μῆνα, (verse 2).

 τῶν πλατειῶν] All else singular. Cp. xi. 8, ἐπὶ τοῦ ποταμοῦ] Σ prefixes καί: all else substitute καί for ἐπί.

 $\dot{\epsilon}\nu\tau\epsilon\hat{v}\theta\epsilon\nu$ καὶ $\dot{\epsilon}\nu\tau\epsilon\hat{v}\theta\epsilon\nu$] So rec., with some mss.: for the latter adverb, A Q give $\dot{\epsilon}\kappa\epsilon\hat{v}\theta\epsilon\nu$ (so Σ, and g): N gives $\dot{\epsilon}\nu\theta\epsilon\nu$ καί, and om. thence to $\pi o\iota o\hat{v}\nu$. P hiat.

ποιοῦν, ἀποδιδοῦν] Οτ ποιῶν, ἀποδιδούς. καὶ κατά] All else, except ms. 98, om. καί. τοὺς καρπούς] So \aleph : all else singular.

τὰ φύλλα αὐτοῦ] S alone, for τὰ φ. τοῦ ξύλου. 3. κατάθεμα] The word in S is the regular equivalent for ἀνάθεμα. S may have read κατανάθεμα, as rec., but the authority for this reading is doubtful.

έκεῖ] So mss. 1, 7, 38, 152, &c., for ἔτι: Ν om. 5. ἐκεῖ] For ἔτι, as in verse 3, but with more

support; in this case adopted by rec.: Q (not & here), with many mss. and versions, om.

οὐχ ἕξουσι χρείαν] So A, alone of Greek copies, with lat. (except arm), and Σ: the rest read verb in present, or οὐ χρεία without verb.

φωτός και λύχνου] S alone: all else om. καί, and some also om. φωτός.

15 καὶ ὁ λαλῶν μετ' ἐμοῦ, εἶχε μέτρου κάλαμον χρυσοῦν, ἴνα μετρήση τὴν 16 πόλιν καὶ τὸ τεῖχος αὐτῆς. καὶ ἡ πόλις τετράγωνος κείται καὶ τὸ μηκος αὐτης ὄσον τὸ πλάτος αὐτης. καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ, έπὶ σταδίων δώδεκα χιλιάδων τὸ μήκος αὐτής καὶ τὸ πλάτος αὐτής καὶ 17 τὸ ὕψος αὐτης ἴσα ἐστί. καὶ ἐμέτρησε τὸ τείχος αὐτης έκατὸν καὶ τεσσαράκοντα πηχών, μέτρω ανθρώπου δ 18 έστιν άγγέλου. καὶ ἡ ἐνδώμησις τοῦ τείχους αὐτης ἴασπις καὶ ή πόλις χρυσίου καθαροῦ ὁμοίου ὑάλω κα-19 θαρώ. καὶ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως, λίθοις τιμίοις κεκοσμημένοι*

καὶ ὁ θεμέλιος ὁ πρώτος ἴασπις. Καὶ ό δεύτερος σάπφειρος. Καὶ ὁ τρίτος καρχηδών. Καὶ ὁ τέταρτος σμάραγδος. Καὶ ὁ πέμπτος σαρδόνυξ. Καὶ ὁ 20 έκτος σάρδιον. Καὶ ὁ ἔβδομος χρυσόλιθος. Καὶ ὁ ὄγδοος βήρυλλος. Καὶ ό ένατος τοπάνδιον. Καὶ ὁ δέκατος χρυσόπρασος. Ο ένδέκατος ὑάκινθος. Ο δωδέκατος αμύθεσος. Καὶ οἱ δώ- 21 δεκα πυλώνες †καί δώδεκα μαργαρίται. Είς ἀνὰ είς καὶ ἔκαστος τῶν πυλώνων ήν έξ ένὸς μαργαρίτου. καὶ ή πλατεία †δέ της πόλεως χρυσίου καθαρού ώς ὖαλος † ἦν ἐν αὐτῆ ι καὶ 22 ναὸν οὐκ είδον ἐν αὐτῆ. Ὁ γὰρ Κύριος ό Θεός ό παντοκράτωρ αὐτὸς ναὸς

15. μέτρου κάλαμον] S alone: the MSS., and most mss., Σ, and g read μέτρον κάλαμον: a few mss., μέτρον καλάμου (so vg [cl, with am, &c.], mensuram harundineam): some mss. and versions, followed by rec., κάλαμον only (and so arm); pr, arundinem ad mensuram, which comes near to the reading of S.

 $\tau \eta \nu \pi \delta \lambda \iota \nu$] All else add, καὶ τοὺς πυλῶνας αὐτῆς, but Q and most mss. om. καὶ τὸ τεῖχος αὐτῆς.

16. τετράγωνος] Lit., τετραγώνως.

τὸ πλάτος αὐτῆς (bis)] All else, except (in the first instance) ms. 7, om. αὐτῆς: and all except ms. 73 om. αὐτῆς after the second τὸ μῆκος.

τῷ καλάμφ] Οτ ἐν τῷ καλάμφ.

17. τεσσαράκυντα] S alone fails to add τεσσάρων. μέτρψ] All else μέτρον, except \mathbf{Z} , which writes the word plural, and places it before πηχῶν.

18. $\chi\rho\nu\sigma(i\sigma\nu\kappa\alpha\theta\alpha\rho\sigma\hat{\nu})$ All Greek (except mss. 73,79, which have dat.), $\chi\rho\nu\sigma(i\sigma\nu\kappa\alpha\theta\alpha\rho\delta\nu)$; and so g, and vg [cl, &c.]: but Σ supports S; so pr, and am, &c., [ex] auro mundo.

δμοίου] Or δμοία; Σ is ambiguous as S: all Greek, βμοίου or δμοία: of lat., pr alone δμοία, the rest βμοίου or δμοίου.

19. $\kappa a!$ of $\theta \epsilon \mu \epsilon \lambda \iota o!$ So κ (alone of MSS.) and many mss. and versions, including Σ and vg [el, &c.]: but A P Q and many mss., and am, arm, &c., om. $\kappa a\ell$.

λίθοις τιμίοις] All else, παντί λίθφ τιμίφ.

καί δ $\theta \epsilon \mu \epsilon \lambda \iota os$] All else om. καί here. In the nine following instances where S ins. it, \bowtie alone agrees so far as the first two.

καρχηδών] So two mss. (35, 68) only: all other Greek, and lat., χαλκηδών [Σ, χαλιδών].

20. σάρδιον] S writes σάρδον: Σ, σάριδον.

τοπάνδιον] So we have τοπάδιον in \aleph , and in Σ l;—so am, topadius; arm, topatius; and τοπάνζιον in P: the rest (including Σ d p), τοπάζιον.

 $\mathring{a}\mu \acute{v}\theta \epsilon \sigma \sigma s$] S only: mss. 1, 7, 38, 73, 97, 152, and some others, $\mathring{a}\mu \acute{\epsilon}\theta \upsilon \sigma \sigma s$. Nearly all else, $\mathring{a}\mu \acute{\epsilon}\theta \upsilon \sigma \tau \sigma s$.

Note that, except as above, S gives no clear evidence as to the orthography of the names of the stones.

21. †και δάδεκα All else om. this unmeaning καί, which is probably introduced by an error of the Syriac scribe. I therefore obelize it.

Eîs ἀνὰ εῖs καὶ ἔκαστος] S alone; Σ is doubtful: P reads ἀνὰ εῖs καὶ ἕκαστος, and so vg: rec. with all else, ἀνὰ εῖs ἕκαστος.

†δέ] Obelized in S: all else om.

χρυσίου καθαρού] So $pr: \mathbf{Z}$ with all else, nominative. Cp. verse 18.

† $\hat{\eta}_{\nu}$ èν αὐτ $\hat{\eta}_{l}$] Lit., ἐστιν ἐν αὐτ $\hat{\eta}_{l}$. So S alone, unintelligibly. Or possibly [ἐστι] δι' αὐτ $\hat{\eta}_{l}$ s (as first hand of \aleph_{l} : op. for διά, verse 24), for διανγήs of all other authorities. Or ἐν αὐτ $\hat{\eta}_{l}$ may have been transferred from next line. But there may be a blunder in the Syr. text. See note on it.

22. αὐτόs] All else om.

6 λόγοι πιστοὶ καὶ ἀληθινοί εἰσι. καὶ εἶπέ μοι γέγοναν. ἐγὼ τὸ Α καὶ ἐγὼ τὸ Ω΄ ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ γικῶν αὐτὸς κληρονομήσει ταῦτα' καὶ ἔσομαι αὐτῷ Θεός' καὶ ἔσται μοι υἰός.
8 Τοῖς δὲ δειλοῖς καὶ ἀπίστοις, καὶ ἀμαρτωλοῖς καὶ ἐβδελυγμένοις καὶ φονεῦσι, καὶ φαρμακοῖς καὶ πόρνοις καὶ εἰδωλολάτραις καὶ πῶσι τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν τῆ

9 Καὶ ἢλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας τὰς γεμούσας τῶν ἑπτὰ πληγῶν τῶν *ἐσχάτων. Καὶ ἐλάλησε μετ' ἐμοῦ λέγων. δεῦρο δείξω σοι τὴν νύμφην

λίμνη τῆ καιομένη πυρὸς καὶ θείου,

η έστιν ὁ θάνατος ὁ δεύτερος.

την γυναίκα τοῦ ἀρνίου. καὶ ἀπήνεγκέ το με έν πνεύματι έπ' όρος μέγα καὶ ύψηλόν καὶ ἔδειξέ μοι τὴν πόλιν τὴν άγίαν Ἱερουσαλήμ, καταβαίνουσαν έκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ ἔχου- 11 σαν τὴν δόξαν τοῦ Θεοῦ καὶ ὁ φωστήρ αὐτής ὄμοιος λίθω τιμίω ώς ιάσπιδι, κρυσταλλίζοντι' έχουσα 12 τείχος μέγα καὶ ὑψηλόν ἔχουσα πυλώνας δώδεκα καὶ ἐπὶ τοῖς πυλώσιν άγγέλους δώδεκα καὶ ὀνόματα αὐτῶν γεγραμμένα ἄ έστι τὰ ὀνόματα τῶν δώδεκα φυλῶν Ἰσραήλ. ἀπ' ἀνατολῆς 13 πυλώνες τρείς καὶ ἀπὸ βορρά πυλώνες τρείς καὶ ἀπὸ νότου πυλώνες τρείς καὶ ἀπὸ δυσμῶν πυλῶνες τρείς. καὶ τὸ τεῖχος τῆς πόλεως ἔχων θεμε- 14 λίους δώδεκα καὶ ἐπ' αὐτῶν δώδεκα ονόματα των αποστόλων του Υίου.

6. $\gamma \acute{\epsilon} \gamma o \nu a \nu$] So A, and ms. 38 $(\gamma \epsilon \gamma \acute{\delta} \nu a \sigma \iota \nu)$: rec. with mss. 41, 94, and lat., $\gamma \acute{\epsilon} \gamma o \nu \epsilon$ (but see Suppl. Note, p. 49): $\mathbb Z$ and the rest, $\gamma \acute{\epsilon} \gamma o \nu a$.

έγὰ τὸ Ω] All else om. έγά.

 $\delta \omega \sigma \omega$] An erasure in S seems to indicate that a pronoun = $a \upsilon \tau \hat{\omega}$ (which Q and many mss. ins. after $\delta \omega \sigma \omega$), was at first written after the verb.

τῆς ζωῆς] Lit., τοῦ ζῶντος: so Σ. Cp. xxii. 1, 17.
7. καὶ δ] All else om. καί.

αὐτὸς κληρονομήσει] All else om. αὐτός (as \bowtie A P, many mss., \searrow , lat., and all versions); or read δώσω αὐτ $\widehat{\varphi}$ (as Q and many mss.).

ἔσται] All else prefix αὐτός, except A.

8. kal $\dot{a}\mu a \rho \tau \omega \lambda o \hat{i}s$] So Q and many mss., and Σ [but l with *]: the rest om., followed by rec.

φαρμάκοῖς και πόρνοις] All else transpose φαρμακοῖς and πόρνοις: except g, which om. και πόρνοις. πυρός και θείου] Nearly all else dative.

η̃] So Σ, and lat.; all Greek, δ.

9. τds $\gamma \epsilon \mu o i \sigma \alpha s$] Or perhaps τdv $\gamma \epsilon \mu o i \nu \tau \omega v$, with n A P and mss. 12, 73, 79, 152; Q and more mss., and lat., read $[\tau ds]$ $\gamma \epsilon \mu o i \nu \sigma \alpha s$; also $\Sigma [in; dp]$ less clearly].

*ἐσχάτων] S has ἄλλων: cp. xv. 1, and note.

11. καὶ ὁ φωστήρ αὐτῆs] So some mss., and pr, and most versions: but the MSS. and most mss. om. καί, as

also g, and vg [am, arm, &c.; not cl], and Σ (which however reads these words differently from all else, $ab\gamma\hat{\gamma}s$ for $ab\tau\hat{\gamma}s$).

 $\tau\iota\mu(\varphi]$ So ms. 94, g and vg: all other Greek, superlative; also pr, and \supset . Cp. xviii. 12.

ώς ἰάσπιδι] A few mss. om. ώς: the rest read ώς λίθω ἰάσπιδι.

κρυσταλλίζοντι] Lit., &s δμοιος κρυστάλλφ. Similarly Z, and so vg, (sicut crystallum), &c. But these are no doubt mere artifices of the translators to supply their lack of an equivalent word, and do not indicate any variation in the Greek text.

12. ἔχουσα (bis)] Οτ ἔχουσαν.

αὐτῶν] So N: all other Greek copies, and lat., om. γεγραμμένα] So N alone of Greek copies; and so vt, and arm, have scripta: the rest ἐπιγεγραμμένα (vg, inscripta), and Σ indicates the compound.

 $\phi \nu \lambda \hat{\omega} \nu$ 'Ισραήλ] All else, ins. $[\tau \hat{\omega} \nu]$ $\nu i \hat{\omega} \nu$, between these words; except a few mss., some of which insert $\tau o \hat{\nu}$ instead.

14. ἔχων] Or ἔχον: lit., ἔχει.

ἀποστόλων] So am, &c. (pr, doubtful): the Greek, vg [cl, with arm, &c.] \mathbb{Z} , and nearly all else, prefix δώδεκα.

Υίοῦ] All else, ἀρνίου: see note on Syr. text.

βασανισθήσονται ήμέρας καὶ νυκτὸς 11 είς τούς αίωνας των αίωνων. είδον θρόνον μέγαν λευκόν καὶ τὸν καθήμενον έπάνω αὐτοῦ, οδ ἀπὸ τοῦ προσώπου αὐτοῦ ἔφυνεν ή γη καὶ ὁ οὐρανός, καὶ τόπος οὐχ εύρέθη αὐτοῖς. 12 καὶ εἶδον τοὺς νεκροὺς τοὺς μεγάλους καὶ τοὺς μικροὺς ἐστῶτας ἐνώπιον τοῦ θρόνου καὶ βιβλία ἡνοίχθησαν καὶ άλλο βιβλίον ηνοίχθη ο έστι της κρίσεως καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τῶ βιβλίω 13 κατὰ τὰ ἔργα αὐτῶν. καὶ ἔδωκεν ή θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῆ. καὶ ὁ θάνατος καὶ ὁ ἄδης ἔδωκαν τοὺς νεκρούς τούς έν αὐτοῖς καὶ ἐκρίθη έκαστος αὐτῶν κατὰ τὰ ἔργα αὐτῶν. 14 καὶ ὁ θάνατος καὶ ὁ ἄδης ἐβλήθησαν είς την λίμνην του πυρός ουτός 15 έστιν ὁ θάνατος ὁ δεύτερος καὶ εἴ τις οὐχ εύρέθη ἐν τῆ βίβλω τῆς ζωῆς γεγραμμένος, έβλήθη είς τὴν λίμνην τοῦ πυρός. Καὶ είδον οὐρανὸν καινὸν ΧΧΙ. καὶ γῆν καινήν ὁ γὰρ πρῶτος οὐρανὸς καὶ ή πρώτη γη ἀπηλθον. καὶ ή θάλασσα οὐκ ἔστιν ἔτι.

Καὶ τὴν πόλιν τὴν άγίαν Ἱερουσα- 2 λημ καινήν, είδον καταβαίνουσαν έκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ ἡτοιμασμένην ώς νύμφην κεκοσμημένην τῶ ανδρὶ αὐτῆς. καὶ ἤκουσα φωνῆς 3 μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης, ίδου ή σκηνή του Θεού μετά των άνθρώπων καὶ σκηνώσει μετ' αὐτῶν καὶ αὐτοὶ λαὸς αὐτοῦ ἔσονται καὶ αὐτὸς ὁ Θεὸς μετ' αὐτῶν' καὶ ἔσται αὐτοῖς Θεός. καὶ αὐτὸς ἐξαλείψει πῶν 4 δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν. καὶ ὁ θάνατος οὐκ ἔσται ἔτι οὖτε πένθος οὖτε κραυγή οὐδὲ πόνος έσται έτι έπὶ τὰ πρόσωπα αὐτῆς. Καὶ ἀπηλθον καὶ εἶπέ μοι ὁ καθή- 5 μενος έπὶ τῶ θρόνω. ἰδού καινὰ ποιῶ πάντα. καὶ εἶπέ μοι γράψον οὖτοι οἱ

^{11.} $\frac{\partial}{\partial x} \frac{\partial}{\partial y} = 0$ So Σ , with κ and ms. 38: for $\frac{\partial}{\partial x}$. τοῦ προσώπου αὐτοῦ] S and S favour the insertion of αὐτοῦ (cp. αὐτῶν, verse 8) with ms. 95.

^{12.} κρίσεως | S alone: all else, ζωης. $τ\hat{\varphi}$ βιβλί φ] S alone : all else plural.

^{13.} τοὺς ἐν αὐτοῖς] Rather perhaps τοὺς παρ' (or ¿π') αὐτοῖς, but no other authority supports this.

ἐκρίθη ἕκαστος αὐτῶν] S alone ins. αὐτῶν. All else read the verb in pl.; except vg, which deviates, (judicatum [est] de singulis).

^{14.} ἐστιν The MSS. and most mss. place this word at the end of the sentence: but some mss. as S. And the MSS, and many mss, and versions, including g and vg [am, &c.; not arm, or cl], and Z, subjoin, at end of this verse, ἡ λίμνη τοῦ πυρός.

XXI. 1. οὐρανὸν καινόν] S writes plural. 2. είδον] S adds αὐτήν, pleonastically.

^{3.} σκηνώσει] Lit., σκηνοί. All authorities give fut., including vg [cl, &c.]; except & which has ϵ σκήνωσε, with Σ , and g and am (habitauit). A mere change of pointing would make S agree with N.

μετ' αὐτῶν· καὶ ἔσται] S alone: A Q and many mss., Σ, and lat. (except pr [Aug.]), μετ' αὐτῶν ἔσται: the rest, ἔσται μετ' αὐτῶν.

aὐτοῖς Θεός] So S and Σ [l with *] alone; but A has αὐτῶν Θεός, with vg [not arm]; P, &c., and arm, Θεδς αὐτῶν: Ν Q, most mss., vt, &c. om.

^{4.} αὐτὸς ἐξαλείψει] All else om. αὐτός: rec., with A and a few mss., and vg [except arm], ins. & Ochs after the verb: but the other Greek copies, and the other versions, including vt, and arm, do not supply any subject. Z reads ἐκλείψει (with Arethas).

πόνος] All Greek texts add οὐκ.

⁴ and 5. ἔσται ἔτι ἐπὶ τὰ πρόσωπα αὐτῆς. Καὶ ἀπῆλθον] S alone: all else, ἔσται ἔτι [ὅτι] τὰ πρῶτα ἀπῆλθον [-εν]. The reading of S evidently represents a Greek, not Syriac, variation (ἐπί for ὅτι, πρόσωπα for πρώτα: cp. 🛪, πρόβατα).

^{5.} εἶπέ μοι (bis) \ (1°) All else om. μοι. (2°) So cl (not αm): Σ has $\epsilon \hat{l} \pi \epsilon$ without $\mu o \iota$: all else, $\lambda \epsilon \gamma \epsilon \iota [\mu o \iota]$. οὖτοι] All Greek except ms. 94, and most lat.,

4 λῦσαι αὐτὸν μικρὸν χρόνον. καὶ εἶδον θρόνους καὶ ἐκάθισαν ἐπ' αὐτούς καὶ κρίμα έδόθη αὐτοῖς καὶ τὰς ψυχὰς τας πεπελεκισμένας δια την μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἴτινες οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον αὐτῶν, ἡ ἐπὶ τὰς χεῖρας αὐτῶν, toî έζησαν καὶ έβασίλευσαν μετά 5 του Χριστου χίλια έτη. και αυτη 6 ή ἀνάστασις ή πρώτη. μακάριος καὶ ἄγιος ὁ ἔχων *μέρος ἐν τῆ άναστάσει τῆ πρώτη καὶ ἐπὶ τούτων ό δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν άλλ' ἔσονται ίερεῖς τῷ Θεῷ καὶ τῷ Χριστῷ, καὶ βασιλεύσουσι μετ' αὐτοῦ χίλια ἔτη. Καὶ ὅτε 7 έτελέσθη χίλια έτη, λυθήσεται ό Σατανας έκ της φυλακης αὐτοῦ. καὶ έξελεύσεται πλανήσαι πάντα τὰ 8 έθνη έν ταις τέσσαρσι γωνίαις της γης τὸν Γων καὶ Μανών καὶ συναγαγείν αὐτοὺς εἰς τὸν πόλεμον ων ὁ ἀριθμὸς αὐτων ὡς ἡ ἄμμος της θαλάσσης. καὶ ἀνέβησαν ἐπὶ τὸ 9 πλάτος της γης, καὶ ἐκύκλευσαν τὴν πόλιν της παρεμβολης των άγίων καὶ την πόλιν την ήγαπημένην καί κατέβη πῦρ ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεού καὶ κατέφαγεν αὐτούς. καὶ ὁ 10 διάβολος ὁ πλανων αὐτοὺς ἐβλήθη εἰς την λίμνην τοῦ πυρὸς καὶ θείου, ὅπου τὸ θηρίον καὶ ὁ ψευδοπροφήτης. καὶ

λῦσαι Allelse passive, with pron. before or after.

οΐτινες] Lit., ἐκείνων οΐτινες, but see last note. οὐδέ] Οτ οὕτε.

^{4. †}τὰs πεπελεκισμέναs] S and Σ alone (by omitting the particle which is in Syr. the sign of genitive) represent these words as in accus., not genitive, as all other authorities have them. But it seems a plausible conjecture that the particle in question has (in S, see note on Syr. text) been accidentally transferred to the subsequent part of the sentence, where it suggests a pronoun in genitive, antecedent to οἴτινε. If so, we ought to restore τῶν πεπελεκισμένων. But cp. τὰs ἐσφαγμέναs, vi. 9, where Σ does not follow S.

τὸ μέτωπον] Οτ τῶν μετώπων. The MSS., mss., Σ, &c., om. αὐτῶν after these words.

^η] So lat. : all else καί.

 $[\]tau \bar{\alpha} s \chi \epsilon \hat{\imath} \rho a s$ So ms. 94 and vg: all else, singular. † σl Or $\delta \tau \iota$. All else, $\kappa a i$, which perhaps ought to be restored here. See note on Syr. text.

^{5.} Note that S and Z, with \aleph and many mss., om. the first clause (of $\lambda oi\pi oi$. . . $\xi \tau \eta$) of this verse, through homoeotel. with last verse.

καί] S alone: three mss. read $\emph{στ}\iota$: all else om. $α\emph{στ}η$] S and Σ supply $\emph{ϵστ}ίν$ (and so in verse 6, after μακάριοs); also (here, but not in verse 6) lat.; but I hesitate to infer that it was in their Greek.

 ^{*}μέρος] S gives here, by substitution of a letter for a similar one, a word = νεκρόν. I restore the proper reading. See note on Syr. text.

 $[\]kappa\alpha l~\dot{\epsilon}\pi i]$ All else om. $\kappa\alpha i.~$ (I neglect a superfluous colon in this sentence).

 $τ\hat{\varphi}$ Θε $\hat{\varphi}$, $τ\hat{\varphi}$ Χριστ $\hat{\varphi}$] So ms. 38: all else genit. $\chi(\lambda\iota a]$ So A and many mss., without τa : but S alone in verse 7: Σ ins. in both places.

ὅτε ἐτελέσθη] So ms. 152 only (ms. 1, plural):
 all else, ὅταν τελεσθῆ, or (Q and some mss.) μετά.
 Cp. x. 7.

^{8.} πάντα] So N and ms. 79: all else om.

èν ταῖs] So N, and a few mss., for τὰ èν ταῖs. καὶ συναγαγεῖν] So N, and a few mss. (73, 79, 152, &c.): \nearrow with the rest om. καί. Of the lat., g,

and am and arm, have et congregatit; the rest, et congregabit.

αὐτῶν] So the MSS., and many mss. S and S favour the pron., which many other mss. om.

^{9.} τὴν πόλιν τῆς παρεμβολῆς τῶν ἀγίων] S alone: all else have τὴν παρεμβολὴν τῶν ἀγ. merely; except Q and one ms. (97) which add, after τὴν παρ. τῶν ἁγ., καὶ τὴν πόλιν τῶν ἁγίων,—so far supporting S.

ἀπὸ τοῦ Θεοῦ] So Q and many mss. and versions, including g and arm: P and many more mss., Ξ , and vg [am, &c., and cl], place the words before $\ell \kappa$ τοῦ οὐρανοῦ: A om., with pr [Aug. De Civit. Dei] and two or three mss. [\aleph om. π 0 ρ . . . λ ($\mu\nu\eta\nu$ (verse 10).]

^{10. 5}που] After this word, A P Q, most mss., \mathbb{Z} , vt, and most vg [ct, with am, &c.; not arm, &c.], add κat . But \mathbb{N} , with ms. 1 and a few, and some versions, om.

σάρκας έλευθέρων καὶ δούλων καὶ μικρῶν καὶ μεγάλων.

19 Καὶ εἶδον τὸ θηρίον καὶ τὰ στρατεύματα αὐτοῦ καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι τὸν πόλεμον, μετὰ τοῦ καθημένου ἐπὶ τοῦ ἴππου καὶ μετὰ τῶν στρατευμάτων 20 αὐτοῦ. καὶ ἐπιάσθη τὸ θηρίον, καὶ μετ' αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ *τοὺς προσκύνουντας τῆ εἰκόνι αὐτοῦ †καὶ κατέβησαν καὶ ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν

καιομένην καὶ θείου καὶ οἱ †δὲ 21 λοιποὶ ἀπεκτάνθησαν ἐν τῆ δομφαία τοῦ καθημένου ἐπὶ τοῦ ἴππου, τῆ έξελθούση έκ τοῦ στόματος αὐτοῦ. καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν έκ τῶν σαρκῶν αὐτῶν. Καὶ εἶδον XX. αλλον άγγελον καταβαίνοντα έκ τοῦ οὐρανοῦ ἔχοντα τὴν κλείν τῆς ἀβύσσου καὶ ἄλυσιν μεγάλην ἐν τῆ χειρὶ αὐτοῦ. καὶ ἐκράτησε τὸν δράκοντα ὁ 2 όφις ὁ ἀρχαῖος ὄς ἐστι διάβολος καὶ ό Σατανας καὶ έδησεν αὐτὸν χίλια έτη καὶ έβαλεν αὐτὸν εἰς τὴν 3 άβυσσον καὶ ἔκλεισε καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἴνα μὴ πλανήση πάντα τὰ ἔθνη ἔτι. Μετὰ ταῦτα *δεῖ

18. $\hat{\epsilon}\lambda\epsilon\nu\theta\hat{\epsilon}\rho\omega\nu$] (i) All Greek copies except mss. 1, 152 and most versions (including the lat. and Ξ) ins. $\pi\acute{a}\nu\tau\omega\nu$ before this word. (ii) All MSS. and most mss. ins. $\tau\epsilon$ after it.

19. καὶ τὰ στρατεύματα αὐτοῦ] There is no other evidence for these words as here placed: but A and three mss., in the following sentence (καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν), read αὐτοῦ for αὐτῶν. Apparently, therefore, we have here a conflation, possibly derived from the Greek original of S. Perhaps, however, it belongs to the Syriac, having got in bỳ insertion into the Syriac text of an alternative reading; and the fact that S uses two different renderings for στρατεύματα in the two members of the conflate sentence, the second agreeing nearly with that of Σ (see note on Syr. text), favours this supposition. If so, one or other (probably the former) is to be obelized.

τῶν στρατευμάτων] So Σ: all else singular.

20. μετ' αὐτοῦ δ] So ⋈ P, mss. 14, 38, 79, &c., pr and vg: Σ reads δ μετ' αὐτοῦ, with Q and most, and g. A deviates.

*τους προσκύνουντας] So all authorities. S gives genitive: no doubt a blunder of the scribe. See note on Syr. text.

†καὶ κατέβησαν καί] S alone: all else ζῶντες. By a correction (not very violent) of the Syriac, we can make it represent καὶ ἔζησαν καί, which would = ζῶντες (see note on Syr. text). But as this is a doubtful remedy, I retain the reading of S, with obelus.

την καιομένην] The Syriac equivalents for λίμνη and πῦρ are alike feminine, and thus S and Σ

are indecisive here, between Q and the mss., which read την καιομένην [λίμνην], and the other MSS., which read της καιομένης [sc., πυρός, though the gender is wrong]. Lat. (except g) have ignis ardentis.

και θείου] So arm, sulphoris: all else, ἐν

θείφ.

21. κal of $\dagger \delta \xi^{k}$ hoursof] The $\delta \epsilon$ is superfluous; but the scribe or corrector has neglected to mark it with the obelus, as elsewhere (see iv. 4). I supply it.

 $τ\hat{\eta}$ έξελθούση] Lit., (S and Σ), ἐν τ $\hat{\eta}$ έξερ-χομένη (or, as rec., ἐκπορενομένη); but all Greek seem to give aor. ptcp., and om. ἐν.

XX. 1. $\&\lambda\lambda o\nu$] So a few mss. and versions: \geq with lat., and most else, om. [P hiat, xx. 1-9].

ἐν τῆ χειρί] So κ and ms. 38, and Σ and lat.: the rest, ἐπὶ τὴν χείρα.

 δ ὅφις ὁ ἀρχαῖος] S and Σ favour this reading, with A alone. But they do not exclude the accus., which all else give.

3. πάντα] S alone ins.; cp. verse 8.

ἔτι] S alone om., after this word, ἄχρι τελεσθῆ τὰ χίλια ἔτη (ms. 7, ἔτι),—evidently through homoeoteleuton with previous sentence,— ἔτι . . . ἔτη. Hence it may be inferred (i) that S read ἔτη after, not before, τὰ ἔθνη (as rec., though with no certain authority): (ii) that the omission was in the underlying Greek, for the homoeot. does not appear in the Svriac.

*δεΐ] S represents ἔδωκε, by an evident clerical error of one letter; see note on Syr. text.

12 σύνη κρίνει καὶ πολεμεῖ οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά ἔχων ὄνομα γεγραμμένον, δ
13 οὐδεὶς οἶδεν εἰ μὴ αὐτός καὶ περιβεβλημένος ἱμάτιον βεβαμμένον ἐν αἴματι καὶ καλεῖται τὸ ὄνομα
14 αὐτοῦ ὁ Λόγος τοῦ Θεοῦ. καὶ τὰ στρατεύματα τοῦ οὐρανοῦ ἡκολούθει αὐτῷ ἐφ' ἴπποις λευκοῖς καὶ ἐνδεδεδυμένοις βύσσινον λευκὸν καὶ
15 καθαρόν. καὶ ἐκ τοῦ στόματος αὐτῶν ἐκπορεύεται ρομφαία ὀξεῖα ἵνα ἐν αὐτῷ πατάξωσι τὰ ἔθνη καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ράβδῷ

σιδηρά καὶ αὐτὸς πατεῖ τὴν ληνὸν τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκρά-τορος. καὶ ἔχει ἐπὶ τὰ ἱμάτια 16 αὐτοῦ ἐπὶ τοὺς μηροὺς αὐτοῦ, ὄνομα γεγραμμένον βασιλεὺς βασιλέων καὶ κύριος κυρίων. Καὶ εἶδον ἄλλον 17 ἄγγελον ἐστῶτα ἐν τῷ ἡλίῳ καὶ ἔκραξεν ἐν φωνῆ μεγάλη, λέγων τοῖς ὀρνέοις τοῖς πετομένοις ἐν μεσουρανήματι *δεῦτε συνάχθητε εἰς τὸ δεῖπνον τὸ μέγα τοῦ Θεοῦ, 18 ἴνα φάγητε σάρκας βασιλέων καὶ σάρκας χιλιάρχων καὶ σάρκας ἰσχυρῶν καὶ σάρκας ἴππων, καὶ τῶν καθημένων ἐπ' αὐτούς καὶ

12. &s $\phi \lambda \delta \xi$] So A, mss. 35, 36, 87, and others, Σ , and lat., &c., followed by rec.: the rest om. &s.

οὐδείς] Lit., οὐκ.

13. βεβαμμένον The verb used by S seems to represent this word, which is read here by A Q and most mss. (followed by rec.): but possibly it may be meant for βεραντισμένον (P), or περιρεραμμένον (N), or some other like form; so the lat., and Σ, represent sprinkled, not dyed.

έν αΐματι] Or αΐματι: and so φωνή, verse 17. καλεῖται] So apparently S, with some mss. (1, 36, 79, &c.), and lat. (which rec. follows): for κέκληται (or -το) of the MSS., and most mss.; Σ, ἐκάλεσε.

14. τοῦ οὐρανοῦ] So one ms. (36); or τῶν οὐρανῶν
 (as 8): Σ with all else, [τὰ] ἐν τῷ οὐρανῷ.

[†]πποις· λευκοῖς· καὶ ἐνδεδυμένοις] (i) The interpunction apparently requires the Greek to be thus read; unless we prefer λευκοί· καὶ ἐνδεδυμένοι. For ἐνδεδυμένοις, there is the support of κ, and ms. 152, and of Origen In Joann.t. II., c. 4. (ii) S alone ins. καί.

λευκὸν καὶ καθαρόν] \bowtie and a few mss., g, and some vg [cl; not am, arm, &c.], support καί: all else om. 15. αὐτῶν] S alone: all else, αὐτοῦ.

 $\delta \xi \in \hat{\imath} \alpha$ Q and most mss. insert $\delta (\sigma \tau \circ \mu \circ s)$ before $\delta \xi \in \hat{\imath} \alpha$, and so pr, and vg [cl, with many copies]: Σ ,

after it [but l with *]. There is some appearance of erasure in S, after $\delta\xi\epsilon\hat{\imath}a$. But \aleph A P, mss. 1, 36, 38, 79, &c., and most versions, including g, and am, arm, &c., om. $\delta(\sigma\tauo\mu\sigmas)$. Cp. i. 16.

αὐτ $\hat{\varphi}$] Scil., στόματι. So S, doubtfully: all else, fem.

πατάξωσι] Lit., ἀποκτείνωσι (see note on Syrtext). All else read the verb in sing.; but the plural is consistent with the reading αὐτῶν (supr.).

τῆς ὁργῆς] All Greek copies (with minor variations) prefix τοῦ οἴνου τοῦ θυμοῦ [καί]; and so rg. and most versions. But vt reads vini only before irae; \mathbf{Z} gives the words which \mathbf{S} om., but om. τ ῆς ὁργῆς.

16. τὰ ἱμάτια αὐτοῦ] Σ and all else, τὸ ἱμάτιον; and all, except mss. 87, 152, om. αὐτοῦ [which Tisch. wrongly ins. in his note in loc.].

etal rods $\mu\eta\rho\sigma\dot{v}s$] All else prefix $\kappa\alpha i$ [but $\lesssim l$ with *], and read $\tau\delta\nu$ $\mu\eta\rho\dot{\rho}\nu$. The reading of S is worth noting; it represents "the Name" as "written on the vestments [that were] on His thighs."

17. ἄλλον] So N and one ms. (36) and some versions: rec. with A P and many mss. and lat., ἕνα two mss., ἕνα ἄλλον. Q, with the other mss., and Σ, om. both.

τοῖς ὀρνέοις] All else, except ms. 95, prefix πᾶσι. *δεῦτε συνάχθητε] S has καὶ συνάχθητε (or -ἡχθησαν): but this is unmeaning, and by replacing a dropt letter we recover δεῦτε (for καί); see note on Syr. text. Or perhaps καί is to be retained, with δεῦτε before it; as rec., and some texts of vg [cl; not am, &c.; arm om. δεῦτε].

ἤκουσα φωνὴν ὡς ὅχλων πολλῶν, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν λεγόντων ἀλληλούϊα. ὅΟτι ἐβασίλευσε Κύριος ὁ παντοκράτωρ, χαίρομεν καὶ ἀγαλλιῶμεν, δῶμεν τὴν δόξαν αὐτῷ, ὅτι ἢλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν. εκαὶ ἐδόθη αὐτῷ ἴνα περιβάληται βύσσινον καθαρὸν καὶ λαμπρόν τὸ γὰρ βύσσινον τὰ δικαιώματά 9 ἐστι τῶν ἀγίων. καὶ εἶπόν μοι *γράψον. ὑ μακάριοι οῦ εἰς τὸ δεῖπνον *τοῦ γάμου τοῦ ἀρνίου εἰσὶ κεκλη-

μένοι. καὶ εἶπέ μοι οὖτοι οἱ λόγοι οἱ ἀληθινοὶ τοῦ Θεοῦ εἰσί. καὶ ιο ἔπεσον ἔμπροσθεν τῶν ποδῶν αὐτοῦ καὶ προσεκύνησα αὐτῷ καὶ εἶπέ μοι μή, σύνδουλός σου εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ τῷ Θεῷ προσκύνησον μᾶλλον ἡ γὰρ μαρτυρία Ἰησοῦ ἐστὶ τὸ πνεῦμα τῆς προφητείας.

Καὶ εἶδον τὸν οὐρανὸν ἀνεφ-11 γμένον, καὶ ἰδοὺ ἴππος λευκός καὶ ὁ καθήμενος ἐπ' αὐτὸν καλούμενος πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιο-

6. $\phi \omega \nu \dot{\eta} \nu$ $\dot{\omega}s$] So one ms. (36): Σ and nearly all else $\dot{\omega}s$ $\phi \omega \nu \dot{\eta} \nu$: a few, and vt, om. $\dot{\omega}s$ here.

ὄχλων πολλῶν] All else singular, except pr. λεγόντων] Οτ λεγούσων; οτ λέγοντες.

ἀλληλούϊα] Observe the full stop set after this word, leaving "Οτι to be connected with verse 7.

 $K\delta\rho\iota\sigmas$] (i) All else (except pr) ins. $\delta\Theta\epsilon\delta s$ after, or for, this word, or $\delta\Theta\epsilon\delta s$ before it. A seemingly later hand has interlined the equivalent of $\delta\Theta\epsilon\delta s$ in S. (ii) \aleph P Q, most mss, Σ , and all lat., add $\hbar\mu\hat{\omega}\nu$, but A and a few om., as S.

χαίρομεν] So mss. 73, 152 (for χαίρωμεν);
 the following ἀγαλλιῶμεν being treated as pres. indic.

 $\delta\hat{\omega}\mu\epsilon\nu$] (i) Or $\delta\omega\sigma\sigma\mu\epsilon\nu$ (or $\delta\omega\sigma\omega\mu\epsilon\nu$). (ii) All else prefix $\kappa\omega t$: the omission of it by S is consistent with its treatment of the preceding verbs.

8. $\kappa \alpha \theta \alpha \rho \delta \nu \kappa \alpha l \lambda \alpha \mu \pi \rho \delta \nu r$ So rec., with a few mss. (1, 36; also 73, 79, 152, but without $\kappa \alpha l$). The MSS and the other mss., Σ and most versions, reverse the order; Q and most mss. and vg [el, with arm, &c.], retain $\kappa \alpha l$: but the rest om., as do vt and am, &c.],

τὰ δικαιώματά ἐστι] S favours this position of the verb, which is that of rec., with many mss., and g and most vg [including am]. The MSS., the other mss., Σ , and pr, also arm, place it after $\tau \hat{\omega} v$ ἀγίων.

9. εἶπόν μοι] S only; but perhaps the Syriac scribe has wrongly inserted the final letter which marks the plural. However the reading is a possible one, the plural verb finding its subject in verses 5-7. All else have λέγει (or εἶπέ) μοι.

* $\gamma \rho d\psi o \nu$] S has here a word = $\pi d\lambda \iota \nu$ (which has no other authority): but by restoring a letter which no doubt has dropt out from before it, we

recover $\gamma \rho \dot{\alpha} \psi o \nu$, which all else give, except one or two mss. which om. See note on Syr. text.

ot . . . εἰσί] All else οἱ, omitting εἰσί.

* $\tau o \hat{v} \gamma d\mu o v$] S represents $\tau \hat{\eta} s$ diakovias, which has neither appropriateness nor authority. By changing one of the six letters of the Syriac word (see note on Syr. text), and transposing two others, we recover $\tau o \hat{v} \gamma d\mu o v$, which is the reading of A Q and most mss., Ξ and p r and v g; but which the rest om.

 $\epsilon \hat{i}\pi\epsilon$] So Σ here, and in next verse: all else, $\lambda \epsilon \gamma \epsilon \iota$ in both places.

ol ἀληθινοί] A with two mss. ins. ol, which apparently S intends to represent. All else om.

10. καὶ προσεκύνησα] So P and mss. 73, 79: all else, προσκυνήσαι.

μή, σύνδουλός σου εἰμί] S alone omits ὅρα before μή. In the parallel passage, xxii. 9, δρα is retained, with a colon after it, to separate it from μή, which is thus made to qualify eiul (and so ms. 68). The copies of ≥ vary as to the interpunction, both here and xxii. 9, with the general result that (except I which in the present passage is neutral, giving the sentence without any stop at all) all of them in both passages disconnect $\mu\eta$ from $\delta\rho a$, and either isolate it, or attach it to what follows. If so attached, it must be understood as = nonne?, and not in its proper force as = num? These modifications of interpunction, and the interpolation of μαλλον (which S alone ins.) after προσκύνησον, are apparently due to doctrinal prepossessions in the minds of translators, or scribes. All other authorities connect δρα μή, a few adding ποιήσης.

ή γὰρ μαρτυρία Ἰησοῦ] I neglect the comma which S unmeaningly places after these words.

θάλασσαν λέγων ουτως δρμήματι βληθήσεται Βαβυλών ή μεγάλη 22 πόλις, καὶ οὐ μὴ εύρήσεις ἔτι. καὶ φωνή κιθάρας καὶ σάλπιγγος καὶ †αὐλητῶν καὶ μουσικῶν, οὐ μὴ 23 ἀκουσθ $\hat{\eta}$ ἐν σοὶ ἔτι καὶ φως λύχνου οὐ μὴ φανῆ σοι ἔτι καὶ φωνὴ νυμφίου καὶ φωνη νύμφης οὐ μη ἀκουσθη ἐν σοὶ ἔτι ὅτι οἱ ἔμποροί σου ἦσαν οί μεγιστάνες της γης ότι έν ταίς φαρμακείαις σου ἐπλάνησας πάντα 24 τὰ ἔθνη. καὶ ἐν αὐτῆ αἷμα προφητῶν καὶ ἀγίων εύρέθη τῶν ἐσφαγμένων ΧΙΧ. ἐπὶ τῆς γῆς. Καὶ μετὰ ταῦτα, ἤκουσα φωνήν μεγάλην ὄχλων πολλών έν, τώ οὐρανώ λεγόντων, ἀλληλούϊα ή σωτηρία καὶ ή δόξα καὶ ή δύναμις

 $τ\hat{\omega}$ Θ $\epsilon\hat{\omega}$ ἡμ $\hat{\omega}\nu$ ὅτι ἀλη θ ιναὶ καὶ $_2$ δίκαιαι αἱ κρίσεις αὐτοῦ ὅτι ἔκρινε την πόρνην την μεγάλην ήτις έφθειρε την γην έν τη πορνεία αὐτης, καὶ έξεδίκησε τὸ αξμα τῶν δούλων αὐτοῦ έκ χειρών αὐτής. δεύτερον εἴρηκαν 3 άλληλούϊα, καὶ ὁ καπνὸς αὐτῆς ανέβη είς τοὺς αἰῶνας τῶν αἰώνων. καὶ ἔπεσαν οἱ εἴκοσι καὶ τέσσαρες 4 πρεσβύτεροι καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένω ἐπὶ τῷ θρόνω λέγοντες ἀμὴν άλληλούϊα. Καὶ φωνὴ ἀπὸ τοῦ 5 θρόνου λέγουσα αἰνεῖτε τῷ Θεῷ ήμων πάντες οι δούλοι αὐτού καὶ οί φοβούμενοι τὸ ὄνομα αὐτοῦ πάντες οἱ μικροὶ μετὰ τῶν μεγάλων. καὶ 6

of the prefix of genitive placed before the noun, but erased, in S (and the prefix is inserted in Σp): also, the word representing δs is written by an afterthought (but $prima\ manu$) on marg. It seems therefore as if S as at first written supported $\mu b \lambda \nu \nu \nu \nu$ (without δs).

εύρήσειs] Or εύρηs. S alone: all else $εύρεθ\hat{y}$. Cp. verse 14 supr.

22. κιθάρας] All else, κιθαρφδών.

σάπτιγγος] This reading is partly supported by κ (alone of MSS.) and two mss. (35, 87), which read σαλπίγγων, as does Σ. All else, σαλπιστῶν: and all place the word last of the four genitives.

†αὐλητῶν καὶ μουσικῶν] All else invert these genitives. I obelize the former word, the rendering of S being obscure, possibly representing αὐλητικῶν: see note on Syr. text.

Note that S, with Hippol. (Antichr., 42), om. (after $\tilde{\epsilon}\tau\iota$) two sentences of this verse; supported, as to the former of the two, by mss. 14, 92; as to the latter, by N and some mss., including 38, 87, &c., and by \mathbb{Z} .

23. $\phi \alpha \nu \hat{\eta}$] S and Σ incline to this reading (rec.), rather than $\phi \dot{\alpha} \nu \eta$ (rev.).

σοι] So C (alone of Greek copies); and vt and vg [am, arm, &c.; not cl]; all else, ἐν σοί.

φωνή νύμφης] So C alone: all else om. φωνή. ταις φαρμακείαις] So lat.: all Greek, singular. ἐπλάνησας] So ms. 87: all else, ἐπλανήθησαν. 24. τῶν ἐσφανωένων] All else prefix καὶ πάντων.

XIX.1. Kal μετά] Some mss., including (1, 36, 38, 79, &c.), support κal, also some versions: but Σ, with the MSS. and most mss., lat., &c., om.

 $\phi\omega\nu\hbar\nu$ The MSS., and most mss., and vg, prefix &s: \mathbb{Z} , vt, and a few mss. (1,7,38,&c.) om., as S.

 $\delta \chi \lambda \omega \nu \pi \sigma \lambda \lambda \hat{\omega} \nu$] All Greek copies have singular; also Σ , and g: but pr and vg support plural,

 $\tau\hat{\psi}$ $\Theta\epsilon\hat{\psi}$ $\hat{\eta}\mu\hat{\omega}\nu$] So three mss. (36, 47, 152), and Σ , pr, and vg [but arm, Domino only], and other versions; one ms. (1) prefixes $Kvpl\psi$, and so rec.: but all other Greek, g, and other versions, $\tau\hat{v}\hat{v}\Theta\epsilon\hat{v}\hat{\eta}\mu\hat{\omega}\nu$.

2. χειρῶν] So pr and vg: all else, singular.

δεύτερον] All else prefix καί, except ms. 98.)
 ἀνέβη] So S (if the pointing is to be trusted),
 with two mss., 73, 79: for ἀναβαίνει (rec.) of all MSS.
 and most mss. A few have ἀνέβαινε, and so Σ.

4. πρεσβύτεροι] S (not Σ) favours the position of this word after the numerals, but not decisively.

5. $\phi\omega\nu\eta$] All else add $\xi\xi\bar{\eta}\lambda\theta\epsilon$ (m, $\phi\omega\nu\alpha\lambda$. . . $\xi\xi\bar{\eta}\lambda\theta\sigma\nu$) before or after $\lambda\pi\delta$ [$\xi\kappa$] $\tau\sigma\bar{\nu}$ $\theta\rho\delta\nu\sigma\nu$.

τὸ ὅνομα αὐτοῦ] All else om. τὸ ὅνομα, and read αὐτόν (pr, Dominum).

πάντες of μικροί] All else om. πάντες, for which two or three mss. substitute $\kappa \alpha i$. [Note that $\mathcal C$ deficit here finally].

μετὰ τῶν μεγάλων] Cp. xi. 18. All else, κα. οἱ μεγάλοι.

14 σώματα καὶ ψυχὰς ἀνθρώπων, καὶ ή όπώρα σου ή ἐπιθυμία τῆς ψυχῆς σου ἀπηλθεν ἀπὸ σοῦ καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπῆλθεν άπὸ σοῦ, καὶ οὐκέτι αὐτὰ βλέψεις. 15 καὶ αὐτὰ οὐ μὴ εύρήσουσιν οί έμποροι τούτων οί πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ 16 αὐτῆς κλαίοντες καὶ πενθοῦντες καὶ λέγοντες οὐαὶ οὐαὶ ή πόλις ή μεγάλη, ή περιβεβλημένη βύσσινον καὶ πορφυρούν καὶ κόκκινα κεχρυσωμένα χρυσίω καὶ λίθους τιμίους καὶ μαργαρίτας ὅτι μιᾳῖ ώρα ήρημώθη ὁ τοσοῦτος πλοῦτος. 17 καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ ἐπὶ των πλοίων ἐπὶ τόπον πλέων, καὶ

ναθται καὶ ὅσοι ἐν τῆ θαλάσση ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν καὶ ἔκλαυσαν αὐτὴν βλέποντες τὸν 18 καπνὸν τῆς πυρώσεως αὐτῆς.

Καὶ λέγουσι, τίς ὁμοία τῆ πόλει τῆ μεγάλη; καὶ ἔβαλον χοῦν ἐπὶ 19 τὰς κεφαλὰς αὐτῶν καὶ ἔκραξαν κλαίοντες καὶ πενθοῦντες καὶ λέγοντες οὐαὶ οὐαὶ ἡ πόλις ἡ μεγάλη ἐν ἡ ἐπλούτησαν οἱ ἔχοντες τὰ πλοῖα ἐν τῆ θαλάσση ἐκ τῆς τιμιότητος αὐτῆς ὅτι μιᾳ ὥρᾳ ἠρημώθη. εὐ-20 φραίνεσθε ἐπ' αὐτῆ οὐρανὲ καὶ οἱ ἄγιοι καὶ οἱ ἀπόστολοι, καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρῖμα ὑμῶν ἐξ αὐτῆς. καὶ ἦρεν εἶς ἐκ 21 τῶν ἀγγέλων τῶν ἰσχυρῶν λίθον ὡς μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν

ἡ ἐπιθυμία] So pr: all else read τῆς ἐπιθυμίας.
 τῆς ψυχῆς σου] Q and most mss., g, and vg [cl, with arm, &c.; not am] and Σ, support S in inserting

with arm, &c.; not am] and Σ , support S in inserting $\sigma o \nu$ here; but only two (35, 87) ins., as S, both here and after $\partial \pi \omega \rho a$.

τὰ λαμπρὰ ἀπῆλθεν] So two mss. (1, 79), followed by rec. : the rest, τὰ λ. ἀπώλετο (or ἀπώλοντο).

βλέψεις καὶ αὐτά] S alone ins. these words: all else om., and connect οὐκέτι αὐτὰ οὐ μὴ εὐρήσουσιν [εὔρης, or εὐρήσεις, or -σης]. Possibly S here preserves the true text, and the rest have lost the words by homoeoteleuton. \aleph A and mss. 35, 38, 95 place αὐτά after οὐ μἡ: but C P Q, &c., as above.

14 and 15. εδρήσουσιν οἱ ἔμποροῖ] In thus removing the stop usually placed (so C P Q, and most mss.; also lat., but arm deviates) after the verb, and connecting it with οἱ ἔμπ., S is supported by Σ, and a few mss. (35, 36, 87, &c.): № A, &c., leave the connexion undecided.

16. κ al $\lambda \acute{e}\gamma o \nu \tau es$] So rec., with P and many mss., pr and vg: but the other MSS. and mss., g, and Σ , om. κ aí: a few mss. om. both words.

Cp. for the following clause, xvii. 4.κόκκινα] S alone: all else κόκκινον.

κεχρυσωμένα] S alone for και κεχρυσωμένη (κ, -νον). But mss. 1, 79, 152, om. καί.

 $\chi \rho \nu \sigma i \varphi$] Or $\dot{\epsilon} \nu \chi \rho$, with \aleph C, and mss. 1, 36, 79, and some others.

λίθους τιμίους] All else dat. sing., except ≥, which gives dat. plural (which possibly S intends).

 $\mu a \rho \gamma a \rho i \tau a s$] So Σ , or possibly $-\tau a i s$, which is the reading of Q and nearly all mss., and of g and vy. But pr, and other versions, with the other MSS., have $\mu a \rho \gamma a \rho i \tau \eta$.

17. δ ἐπὶ τῶν πλοίων ἐπὶ τόπον πλέων] A reading apparently conflate, and probably so in the Greek original of S. Most mss., Ν A C Q, and Σ, have δ ἐπὶ [τὸν] τόπον πλέων: P, mss. 36, 73, 79, &c., substitute [δ] ἐπὶ τῶν πλοίων πλέων. Of the lat., g and vg support τόπον [but cl, &c., lacum for locum]: pr renders, super mare navigans (see Suppl. Note, p. 49).

ἐν τῷ θαλάσση] So vt and most vg [but am, maria; arm, mari]: all Greek, τὴν θάλασσαν.

18. ἔκλαυσαν αὐτήν] S alone: the rest ἔκραζον [-ξαν]. Καὶ λέγουσι] Or Καὶ λέγοντες: but the interpunction and division seem to require λέγουσι. S alone; all else ptcp. with or without καί.

19. οἱ ἔχοντες] All else prefix πάντες.
τὰ πλοῖα] Lit., τὸ πλοῖον.

20. $\epsilon \partial \phi \rho \alpha (\nu \epsilon \sigma \theta \epsilon)$ So Σ , and pr: all else sing.

21. ἐκ τῶν ἀγγέλων τῶν ἰσχυρῶν] Nearly all else, ἀγγελος ἰσχυρός. Σom. adjective, with A; × deviates.

ώς μύλον] So rec., with P Q and most mss., $\mathbf{Z}[dln]$, and g (and pr?): but A has ώς μύλινον and C ώς μυλικόν, and so vg, molurem. There is a trace

νευσεν ό Θεός τὰ άδικήματα αὐτης. 6 ἀπόδοτε αὐτῆ ὡς καὶ αὐτὴ ἀπέδωκε. καὶ διπλώσατε αὐτῆ διπλᾶ κατὰ τὰ έργα αὐτης έν τῷ ποτηρίῳ ῷ ἐκέρασε κεράσατε αὐτῆ· διπλοῦν 7 οσα έδοξασεν έαυτήν καὶ έστρηνίασε τοσούτον βασανισμόν καὶ πένθος ότι έν τη καρδία αὐτης λέγει ότι κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμί καὶ πένθος οὐ μὴ 8 ἴδω. διὰ τοῦτο ἐν μιᾳ ἡμέρα ἤξουσιν αἱ π ληγαὶ ἐπ' αὐτῆς. * θ άνατος καὶ πένθος, καὶ λιμός καὶ ἐν πυρὶ κατακαυθήσεται ὅτι ἰσχυρὸς 9 Κύριος ὁ κρίνας αὐτήν. καὶ κλαύσουσιν αὐτὴν καὶ κόψονται ἐπ' αὐτην οί βασιλείς της γης, οί μετ' αὐτης πορνεύσαντες καὶ στρηνιάσαντες, όταν βλέπωσι τὸν καπνὸν της πυρώσεως αὐτης άπο μακρόθεν ιο έστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς καὶ λέξουσιν, οὐαὶ οὐαὶ οὐαὶ ἡ πόλις ἡ μεγάλη Βαβυλών ή πόλις ή ἰσχυρά· ὅτι έν μια ωρα ήλθεν ή κρίσις σου. καὶ οἱ ἔμποροι τῆς γῆς κλαύσουσι 11 καὶ πενθήσουσιν ἐπ' αὐτήν' καὶ τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθων 12 τιμίων, καὶ μαργαριτῶν καὶ βύσσου καὶ πορφύρας, καὶ σιρικὸν κοκκίνου, καὶ πᾶν ξύλον θύϊνον, καὶ πᾶν σκεθος έλεφάντινον, καὶ πᾶν σκεῦος ἐκ ξύλου, τίμιον καὶ χαλκὸν καὶ σίδηρον, καὶ μάρμαρον καὶ κιννάμωμον καὶ θυμιά- 13 ματα καὶ μύρον καὶ λίβανον, καὶ οίνον καὶ ἔλαιον καὶ σεμίδαλιν, καὶ πρόβατα καὶ ἴππους καὶ ῥέδας, καὶ

6. αὐτη διπλα] So Σ and other versions, and rec., with P and many mss.: the rest read [τὰ] διπλα, and omit $a v r \hat{\eta}$, as do g, and vg [except arm]; (pr deviates).

διπλοῦν] Observe the interpunction, peculiar to S, by which διπλοῦν is disconnected from verse 6 and joined on to 7.

7. 8σα] Lit., ἐφ' 8σον.

έαυτήν] So many mss.: the MSS. and other authorities, αὐτήν: Σ deviates.

τοσοῦτον] Nearly all else add δότε αὐτῆ.

8. ἐπ' αὐτῆs] All else om. prep.

* θ áνατος | S has here the word which = $\pi \lambda \eta \gamma \dot{\eta}$, but the omission of a single letter from it (see note on Syr. text) restores θάνατος.

 $K \nu \rho \omega s$ So ms. 38 and a few others, and pr. All else subjoin, prefix, or substitute δ Θεδς [δ].

9. κλαύσουσιν'αὐτήν] Οr κλαύσονται, without αὐτήν, which P and a few mss. (1, 79, &c.), against all else, support S in subjoining.

στρηνιάσαντες] See note on Syr. text.

10. διὰ τὸν φόβον] Lit., ἐκ τοῦ φόβου. So ver. 15. και λέξουσιν] All else, λέγοντες. ovaí] Ter, as mss. 35, 87: nearly all else bis. ἐν μιᾶ] Or μιᾶ without prep., as most.

11. κλαύσουσι και πενθήσουσιν] So Q and most mss., Σ (omitting $\kappa\lambda$.) and vg: but the other MSS., some mss., and vt, $\kappa \lambda \alpha lov\sigma \iota \kappa \alpha l \pi \epsilon \nu \theta o \hat{v} \sigma \iota \nu$.

και του γόμου] All else, ὅτι του γόμου.

12. $\lambda(\theta\omega\nu \tau \iota \mu(\omega\nu)]$ So Σ , and $pr: CP, \lambda(\theta\omega\nu \tau \iota \mu(\omega\nu))$: N A Q, g, vg, &c., λίθου τιμίου.

μαργαριτῶν] So κ and a few mss., also Σ and vt: but CP, μαργαρίτας; A, μαργαρίταις; Q and most mss., and vg, μαργαρίτου.

> βύσσου] Or βυσσίνου. See note on Syr. text. πορφύρας] Οτ πορφύρου.

σιρικόν] All else σι[η]ρικοῦ καί.

ἐκ ξύλου, τίμιον καί] (i) The interpunction here

shows that S read the adjective as agreeing with $\sigma\kappa\epsilon\hat{v}os$. This is partly supported by g (vas.... preciosum) alone. (ii) All Greek, and S, write adj. in superlative; but lat. in positive, as S.

χαλκόν καὶ σίδ., καὶ μάρμ.] All else genitive: 13. $\kappa \iota \nu \nu \delta \mu \omega \mu o \nu$] \bowtie A C P, some mss., g, am, and Σ , add και άμωμον: Q, most mss., pr, and el, om.

και πρόβατα] All else ins. και σῖτον before, and καλ κτήνη before or after, these words.

ľππους καὶ ρέδας, καὶ σώματα] So Σ: but nearly all else genitive, except ms. 95 (Innous); pr deviates.

νὴν ποιήσουσιν αὐτήν καὶ τὰς σάρκας αὐτῆς φάγονται καὶ αὐτὴν 17 κατακαύσουσιν ἐν πυρί. ὁ γὰρ Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι μίαν γνώμην αὐτῶν, καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ τούτῳ, ἄχρι τελεσθήσονται οἱ λόγοι τοῦ 18 Θεοῦ. καὶ ἡ γυνὴ ῆν εἶδες, ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.

Καὶ μετὰ ταῦτα, εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ,
ἔχοντα ἐξουσίαν μεγάλην καὶ ἡ γῆ
₂ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ. καὶ
ἔκραξεν ἐν φωνῆ μεγάλη, ἔπεσεν

έπεσε Βαβυλών ή μεγάλη καὶ έγένετο κατοικητήριον δαιμονίων, καὶ φυλακή παντός πνεύματος άκαθάρτου καὶ μεμισημένου. ὅτι ἐκ τοῦ 3 οίνου της πορνείας αὐτης, πεπότικε πάντα τὰ ἔθνη καὶ οἱ βασιλεῖς τῆς γης μετ' αὐτης ἐπόρνευσαν καὶ οί έμποροι της γης έκ της δυνάμεως τοῦ στρήνους αὐτῆς ἐπλούτησαν. Καὶ ήκουσα ἄλλην φωνήν ἐκ τοῦ 4 οὐρανοῦ λέγουσαν έξέλθετε έξ αὐτῆς ό λαός μου, ΐνα μη συγκοινωνήσητε ταις άμαρτίαις αὐτης τνα μη λάβητε έκ της πληγης αὐτης. ότι ἐκολλήθησαν αὐτῆ αἱ άμαρτίαι 5 άχρι τοῦ οὐρανοῦ καὶ ἐμνημό-

ποιήσουσιν αὐτήν] One ms. (34), and pr, place these words thus: Σ with most authorities after ἡρημωμένην, and some in both places.

τὰς σάρκας] Lit., τὴν σάρκα: but S uniformly (cp. xix. 18, 21) renders this pl. as sing.

 $\ell\nu \ m\nu\rho\ell$] So A and many mss.: the rest (supported by lat.) om. $\ell\nu$. But the prep. is indispensable in Syriac, and therefore its presence (in S and Σ) is indecisive. So again, xviii. 2, $\lceil \ell\nu \rceil \phi \omega \nu \hat{\eta}$.

17. ἔδωκεν] Lit., δίδωσιν (if the pointing of S is to

 μ ίαν γνώμην αὐτῶν] So one ms. (95) only: two (35, 87) have γν. αὐτῶν, omitting μ ίαν: nearly all else (including $\mathbb Z$) μ ίαν γν. (or γν. μ ίαν), omitting αὐτῶν: A, and g and vg, om. the words between γνώμην αὐτοῦ and καὶ δοῦναι.

τούτφ] S alone ins.

άχρι] Or άχριs oδ. See note on vii. 3. τελεσθήσονται Or -θῶσιν, as xv. 8.

18. ἡ πόλις] All else prefix ἔστιν, except pr and

XVIII. 1. $Ka(\hat{j})$ So many mss., and pr and vg: all MSS., many mss., and versions (including g and \mathbb{Z}) om.

ἐν φωνῆ μεγάλη] (i) The MSS., and most mss., vg and most versions read ἰσχυρῷ before (Σ after) φωνῆ (with or without ἐν), and om. μεγάλη. A few mss. (1, 12, 152), and vt, give both adjectives. (ii) All else except P add λέγων.

έπεσεν έπεσε] So A and some mss., and Σ and

lat., &c.: N Q, most mss., and some versions write the verb but once: P alone, thrice.

ἀκαθάρτον] After this word S, with P and mss. 1, 7, 14, 36, 38, 73, 79, 152, &c., om. και φυλακή παντός δρνέον ἀκαθάρτον, which $\mathbf Z$ with most Greek and all lat. authorities ins. (with some variations). The fuller reading looks like a product of conflation; but if so, it may well be that the member of the conflation which S leaves out is the true reading, and that the other is a gloss $(\mathbf mνεῦμα$ explanatory of ὅρνεον) that has crept into the text. See note on Syr. text.

3. τοῦ οἴνου] All else except pr add (with κQ, most mss., Σ, and οἶ), prefix (with P, some mss., and g), or substitute (with A, am, arm, &c.) τοῦ θυμοῦ.

πεπότικε] Five mss. (18, 36, 37, 73, 79) support this reading: the other Greek copies have πέπ[τ]ωκαν, (or -ωκε, or -ωκασι), lat., biberunt. The Syr. gives literally, κεκέρακεπᾶσιτοῖs ἔθνεσιν;—notso xiv. 8, supr.

τοῦ στρήνουs] The word in S rather = $\tau \hat{\eta} s$ μανίας. The Syr. text (see note on it) seems to need emendation; but there is no reason to suspect any variation in the original Greek.

4. Γνα μὴ λάβητε] S with ms. 152, om. καί before these words (which, with some other versions, and rec., it places before $\hat{\epsilon} k$ τῶν πλ. αὐτῆs), thus making this clause dependent on, not parallel to, Γνα μὴ συγκοινωνήσητε. This second Γνα μή is rendered rather as if Γνα μή πωs. See note on Syr. text.

τη̂s πληγη̂s] All else plural, except g.

aὐτῆ] Lit., ἐν αὐτῆ: all else αὐτῆs.

θηρίον δ είδες ήν και οὐκ ἔστι μέλλει ἀναβαίνειν ἐκ τῆς θαλάσσης καὶ εἰς ἀπώλειαν ὑπάγει καὶ θαυμασθήσονται οἱ κατοικοῦντες έπὶ τῆς γῆς, ὧν οὐ γέγραπται τὰ ονόματα έν τῷ βιβλίῳ τῆς ζωῆς. ἀπὸ καταβολής κόσμου, βλέποντες τὸ θηρίον ὅτι ἦν καὶ οὐκ ἔστι καὶ 9 πάρεστιν. ὧδε ὁ νοῦς τῷ ἔχοντι σοφίαν. αἱ ἐπτὰ κεφαλαὶ ἐπτὰ όρη εἰσίν, ὅπου ἡ γυνὴ κάθηται 10 έπ' αὐτῶν, καὶ βασιλεῖς έπτά εἰσιν οί πέντε ἔπεσαν καὶ ὁ εἷς ἔστιν δ $\mathring{a}λλος$ $ο\mathring{v}πω$ $\mathring{h}λθε$ καὶ $\mathring{o}ταν$ $\mathring{e}λθη$, τι όλίγον δει αὐτὸν μειναι. †καὶ ὁ δράκων καὶ τὸ θηρίον † ὅ ἐστι καὶ οὐκ ἔστι, καὶ αὐτὸς ὄγδοος καὶ έκ τῶν ἐπτά ἐστι καὶ εἰς ἀπώλειαν

ύπάγει. καὶ τὰ δέκα κέρατα ἃ 12 είδες, δέκα βασιλείς είσιν οἴτινες βασιλείαν οὖπω ἔλαβον ἀλλ' έξουσίαν ώς βασιλείς * μίαν ώραν λαμβάνουσι μετὰ τοῦ θηρίου. οὖτοι 13 μίαν γνώμην έχουσι καὶ τὴν δύναμιν καὶ έξουσίαν έαυτῶν, τῷ θηρίφ διδόασιν. οῦτοι μετὰ τοῦ ἀρνίου 14 πολεμήσουσι καὶ τὸ ἀρνίον *νικήσει αὐτούς ὅτι κύριος κυρίων ἐστὶ καὶ βασιλεύς βασιλέων καὶ οί μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί. καὶ εἶπέ μοι τὰ ὕδατα ἃ 15 είδες έφ' ὧν ή πόρνη κάθηται, λαοί καὶ ὄχλοι εἰσὶ καὶ ἔθνη καὶ γλῶσσαι. καὶ τὰ δέκα κέρατα ἃ εἶδες 16 τῷ θηρίῳ, οὖτοι *μισήσουσι τὴν πόρνην καὶ ήρημωμένην καὶ γυμ-

^{8.} μέλλει] Or perhaps μέλλον. All else prefix και. except ανω.

θαλάσσης] Rather ἀβύσσου: cp. xi. 7, note.

 $[\]delta\pi\dot{\alpha}\gamma\epsilon\iota$] So A and one ms. (12): all other Greek copies, $\delta\pi\dot{\alpha}\gamma\epsilon\iota\nu$, and so \mathbf{Z} . Of the lat., g has ibit, as also vg; but pr, and lat. of Iren., have vadit.

θαυμασθήσονται] So apparently S (cp. note on xiii. 3 supr.), with A P, for -άσονται.

 $[\]epsilon \nu \tau \hat{\varphi} \beta \iota \beta \lambda [\varphi]$ Three mss., 73, 79, 95, have $\epsilon \nu$: the rest $\epsilon \pi i$ (with accus. or gen.), and so \mathbf{x} : lat., in.

 $[\]beta \lambda \epsilon \pi \sigma \nu \tau \epsilon s$] Or $\beta \lambda \epsilon \pi \delta \nu \tau \omega \nu$: but the interpunction of S seems to imply the nom.

καl πάρεστιν] So mss. 1, 36, 73, 79, 152, and some others, and a corrector of \aleph , also Ξ , and g; vg om.: the MSS. and most mss., καl πάρεσται. So pr, ventura est.

τŵ ἔχοντι] S and Σ only: all else, δ ἔχων.

^{10.} καὶ δ εἶs] All MSS., and nearly all mss., ≥ and some versions (including lat.) om. καί.

 $[\]delta \varepsilon \hat{\imath} \, \alpha \hat{\nu} \tau \hat{\nu} \hat{\nu}]$ So Q, and many mss., and lat.: the rest transpose.

^{11. †}καὶ δ δράκων] S alone: an unmeaning and unsupported interpolation.

[†]ชั ¢στι] So S, for ชี ຖືν. But this reading is unsupported, and the Syr. text (see note on it) needs correction.

αὐτὸς ὄγδοος] Or more precisely αὐτὸ ὄγδοον. All else subjoin ἐστι.

^{12. *}μίαν ἄραν] S, unsupported, has ἕνα ἐνιαντόν, but an obvious correction of but one letter in Syrtext (see note on it), restores the true reading.

^{13.} ἐαυτῶν] So S apparently (Σ doubtfully), with ms. 1, for αὐτῶν.

^{14. *}νικήσει] So all else. S has here a verb = $\beta \lambda \dot{\alpha} \psi \epsilon_i$, or possibly = $\dot{\alpha} \delta_i \kappa \dot{\eta} \sigma \epsilon_i$. The latter might be admitted as a probable variant for νικήσει, due to the Greek original of S; but I prefer (see note on Syr. text) by the change of one Syriac letter to restore νικήσει.

^{15.} $\epsilon ln \neq \mu o l$ So A alone of Greek copies, and so Σ ; also lat., dixit: except g, which has ait, $= \lambda \epsilon \gamma \epsilon \iota$, as nearly all else.

 $[\]epsilon \phi' \delta \nu$] So pr: all else $o\delta$.

^{16.} τφ θηρίφ] Οτ ἐπὶ τὸ θηρίον [τοῦ θηρίον], as rec.: but this reading of rec. has no Greek authority, and comes from vg [cl, &c.] in bestia; which is ill supported, am and arm reading et bestiam, as also vt. All Greek copies have καὶ τὸ θηρίον.

^{*}μισήσουσι] S has here a verb (see note on Syr. text) = $\hat{\epsilon}\pi$ ισκέψονται: but an easy emendation of the Syriac text (see note on it), supported by Σ , restores μισήσουσι, which all other authorities read.

έπεσον καὶ Βαβυλών ή μεγάλη έμνήσθη ένώπιον τοῦ Θεοῦ, δοῦναι αὐτή τὸ ποτήριον τοῦ οἴνου τοῦ 20 θυμοῦ καὶ τῆς ὀργῆς αὐτοῦ. πασα νησος έφυγε καὶ όρη οὐχ εύ-21 ρέθησαν. καὶ χάλαζα μεγάλη ώς ταλαντιαία κατέβη ἐκ τοῦ οὐρανοῦ έπὶ τοὺς ἀνθρώπους, καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν Θεὸν ἐκ τῆς πληγης της χαλάζης ὅτι μεγάλη ΧΥΙΙ. έστὶν ή πληγή αὐτής σφόδρα. καὶ ηλθεν είς εκ των έπτα αγγέλων τῶν ἐχόντων τὰς ἐπτὰ φιάλας, καὶ *ἐ*λάλησε μετ' ἐμοῦ λέγων δεῦρο οπίσω μου δείξω σοι τὸ κρίμα της πόρνης της καθημένης ἐπὶ ὑδάτων 2 πολλών, $\mu \epsilon \theta$ ής ἐπόρνευσαν οί βασιλείς της γης, καὶ ἐμεθύσθησαν πάντες οἱ κατοικοῦντες τὴν γην έκ τοῦ οἴνου της πορνείας αὐτης. 3 καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμον ονόματα βλασφημίας έχον κεφαλάς έπτά, κέρατα δὲ δέκα καὶ ή γυνη 4 ἦν περιβεβλημένη πορφυρά καὶ κόκκινον κεχρυσωμένα χρυσίφ, λίθους τιμίους καὶ μαργαρίτας. έχουσα ποτήριον χρυσοῦν ἐπὶ τὴν χειρα αὐτῆς, γέμον ἀκαθαρσίας, καὶ βδελύγματος πορνείας αὐτης. καὶ ἐπὶ τὸ μέτωπον αὐτῆς γεγραμ- 5 μένον μυστήριον, Βαβυλών ή μεγάλη ή μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων της γης. καὶ εἶδον την 6 γυναίκα μεθύουσαν έκ τοῦ αἴματος των άγίων καὶ ἐκ τοῦ αἴματος των μαρτύρων Ἰησοῦ καὶ ἐθαύμασα θαθμα μέγα ίδων αὐτήν. καὶ ϵ ἶ π έ τ μοι ὁ ἄγγελος διατί ἐθαύμασας έγω έρω σοι το μυστήριον της γυναικός καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτὴν, τοῦ ἔχοντος τὰς ἐπτὰ κεφαλάς καὶ τὰ δέκα κέρατα. τὸ 8

^{19.} καὶ τῆς ὀργῆς] All else om. καί.

^{21.} ὡς ταλαντιαία] Lit., ὡς τάλαντον.

κατέβη] Σ has ἐγένετο: all Greek, καταβαίνει. XVII. 1. ὀπίσω μου] S alone: all else om.

πόρνης] All else add, της μεγάλης.

^{3.} γέμον . . . έχον] So apparently S (\$\mathbb{Z}\$ doubtfully) with Q and many mss.; the rest reading γέμοντα or γέμων . . . έχοντα or έχων.

κέρατα δέ] S alone: the rest, καλ κέρατα.

^{4.} πορφυρᾶ] Οι πορφύρας. S alone pl.: the rest πορφυροῦν (or -ύραν); rec. πορφύρα.

κεχρυσωμένα] S alone pl. (agreeing with πορφ. καl κοκκ.); all else -μένη. Cp. xviii. 6.

λίθους τιμίους καὶ μαργαρίτας] So apparently S must have read as the interpunction, and absence of prefixed prep., show. All else read the words in dative, and all except Σ have λιθ. τιμ. in sing.

ἐπί τὴν χεῖρα] All else ἐν with dat.; cp. xiv. 14. ἔχουσα...γέμον] Lit., καὶ ἔχουσα... καὶ γέμον.

ἀκαθαρσίας καὶ βδελύγματος] (i) All else place βδ. first. (ii) All the MSS., and all mss. (with doubtful exceptions), read τὰ ἀκάθαρτα τῆς, for ἀκαθάρτητος of rec. The latter word being unattested and barely possible, I write ἀκαθαρσίας. Of the lat., pr has immunditiae; g, immunditis; vg, immunditia [arm, immunditiarum]. (iii) For βδελύγματος, nearly all else read -ἀτων; g, adominationibus; pr, adominationum; and so am, arm, &c.; but cl, abominatione.

 $[\]alpha \delta \tau \hat{\eta} s$] So A, mss. 1, 7, 28, 35, 36, 38, 87, &c., and vg: P Q, most mss., and vt, $\tau \hat{\eta} s$ $\gamma \hat{\eta} s$. $\bowtie \Sigma$, give a conflate reading.

^{5.} γεγραμμένον] All, except ms. 97, prefix ὄνομα.

^{6.} $\mu\epsilon\theta\acute{\nu}o\nu\sigma\alpha\nu$ èk τοῦ αΐματος] So A and many mss., and Ξ and the versions: P Q, and other mss., om. èk: \aleph and ms. 38 have $\tau\widehat{\varphi}$ αΐματι without a prep.

 $[\]theta \alpha \hat{v} \mu \alpha \mu \epsilon \gamma \alpha$] All else, except \aleph and ms. 38, place these words after $\alpha \hat{v} \tau \eta \nu$.

ἐρῶ] Lit., λέγω, and so Σ.

τοῦ Θεοῦ, τοῦ ἔχοντος τὴν ἐξουσίαν έπὶ τὰς πληγὰς ταύτας καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν. 10 Καὶ ὁ πέμπτος ἄγγελος Εξέχες τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου, καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη καὶ ἐμασσῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου. τι καὶ έβλασφήμησαν, τὸ ὄνομα τοῦ Θεοῦ τοῦ οὐρανοῦ, ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν καὶ οὐ *μετενόησαν εκ τῶν εργων 12 αὐτῶν. Καὶ ὁ ἔκτος ἄγγελος ἐξέχεε την φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην, καὶ έξηράνθη τὸ ὕδωρ αὐτοῦ. ἴνα έτοιμασθή ή όδὸς τῶν βασιλέων ἀπὸ 13 άνατολών ήλίου. καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου, πνεύματα 14 τρία ἀκάθαρτα ώς βάτραχοι εἰσὶ γάρ πνεύματα δαιμονίων τὰ ποιοῦντα σημεία α έκπορεύεται έπι τους βασιλείς της οἰκουμένης συναγαγείν αὐτούς, εἰς τὸν πόλεμον τῆς ἡμέρας έκείνης της μεγάλης του Θεού τοῦ παντοκράτορος. ἰδοὺ ἔρχεται ὡς 15 κλέπτης. μακάριος ὁ γρηγορῶν καὶ τηρών τὰ ἱμάτια αὐτοῦ, ἴνα μὴ γυμνός περιπατή καὶ βλέπωσι τὴν άσχημοσύνην αὐτοῦ. καὶ συνάξει 16 είς τὸν τόπον τὸν καλούμενον Έβραϊστὶ Μαγεδών. Καὶ ὁ ἔβδομος 17 άγγελος έξέχεε την φιάλην αὐτοῦ είς τὸν ἀέρα καὶ ἐξῆλθε φωνὴ μεγάλη έκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα γέγονε καὶ ἐγένοντο ἀστράπαὶ καὶ 18 βρονταί και σεισμός έγένετο μέγας οίος οὐκ ἐγένετο, ἀφ' οῦ ἄνθρωποι έγένοντο έπὶ τῆς γῆς τηλικοῦτος σεισμός οὖτω μέγας ην. καὶ 19 έγένετο ή πόλις ή μεγάλη είς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν

^{10.} $\&\gamma\gamma\epsilon\lambda os$] So rec., and some mss., pr, vg [cl, with arm, &c.], and other versions: but all MSS., \mathbb{Z} , g, and am, &c., om. The evidence as to this word is similarly divided, verses 12 and 17 (but in them g ins.).

^{11.} τὸ ὅν. τοῦ Θεοῦ] So ms. 91: all else, τὸν Θεοῦν.
*μετενόησαν] S gives ἐπαύσαντο: but for this
there is no support; and the change of a letter into a
very similar one in the Syriac (see note on Syr. text)
restores the true reading, as I give it.

^{12.} $\delta\pi\delta$ $\delta\nu\alpha\tau\delta\lambda\delta\nu$] (i) All else insert $\tau\delta\nu$ before $\delta\pi\delta$. (ii) All else, except A, mss. 1, 28, 38, 79, and a few others, read $\delta\nu\alpha\tau\delta\lambda$ Cp. vii. 2, and note there [P hiat, xvi. 12-xvii. 1].

^{13.} βάτραχοι] Or accus. [C hiat, xvi. 13-xviii. 2].

τὰ ποιοῦντα] S represents article: all else om. ἐκπορεύεται] Or -ονται. οἰκουμένης] All else add ὅλης.

ἐκείνης] So apparently S, and perhaps Σ, with Q and many mss. and pr: the rest om.

^{15.} ἔρχεται] S here apparently expresses the third

person. This reading is supported by \aleph and two mss. (38, 47), and by pr: but Σ and all else have $\xi \rho \chi o \mu a \iota$, and so \aleph ($prima\ manu\$?) as alternative.

ἀσχημοσύνην] Or αἰσχύνην, as mss. 7, 29; see note on Syr. text, and cp. iii. 18.

^{16.} συνάξει] So vg [cl, with arm, &c.]: but am, with vt, and all Greek copies, συνήγαγεν, except κ (συνήγαγον, which ≥ reads). All but S add αὐτούs.

Mαγεδών] So many mss. (Q, Μαγεδδών). S writes μαγδώ [ί]: cp. 3 Kings ix. 15 [lxx].

^{17.} ϵ is] So some mss., and lat.: MSS., $\tilde{\mathbf{Z}}$, &c., ϵ π i. ϵ k... $\hat{\mathbf{a}}\pi$ ó] S here distinguishes the second preposition from the first. Therefore, as $\hat{\mathbf{a}}\pi$ ó is undisputed in the second place, I infer that ϵ k (with \approx A) is intended in the first; and not (as in Q) $\hat{\mathbf{a}}\pi$ ó in both. So the lat., $\hat{\mathbf{de}}$... \mathbf{a} .

^{18.} ἀστραπαὶ καὶ βρονταί] So mss. 12, 152: all else add καὶ φωναί (Q om. βρ.), but arrange the nouns variously. S alone adds ην at end of verse.

* τοῦ ζωντος εἰς τοὺς αἰωνας των 8 αἰώνων ἀμήν. Καὶ ἐγεμίσθη ὁ ναὸς έκ τοῦ καπνοῦ τῆς δόξης τοῦ Θεοῦ, καὶ ἐκ τῆς δυνάμεως αὐτοῦ· καὶ οὐδεὶς ηδύνατο είσελθεῖν είς τὸν ναόν, ἄχρι τελεσθώσιν αἱ έπτὰ πληγαὶ τῶν ΧΥΙ. έπτὰ ἀγγέλων. Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ λεγούσης τοῖς έπτὰ ἀγγελοις, ὑπάγετε καὶ ἐκχέατε τὰς ἐπτὰ φιάλας τοῦ θυμοῦ τοῦ Θεοῦ $= \epsilon \pi i \tau \dot{\eta} \nu \gamma \dot{\eta} \nu$. καὶ ἀπηλθεν ὁ πρώτος καὶ έξέχεε τὴν φιάλην αὐτοῦ ἐπὶ την γην καὶ έγένετο έλκος κακὸν καὶ πονηρόν, ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνοῦντας τῆ εἰκόνι 3 αὐτοῦ. Καὶ ὁ δεύτερος ἄγγελος ἐξέχεε την φιάλην αὐτοῦ εἰς την θάλασσαν, καὶ ἐγένετο ἡ θάλασσα ὡς νεκρός. καὶ πᾶσα ψυχή ζῶσα ἀπέθανεν ἐν τη θαλάσση- Καὶ ὁ τρίτος ἄγγελος 4 έξέχεε την φιάλην αὐτοῦ εἰς τοὺς ποταμούς καὶ είς τὰς πηγάς τῶν ύδάτων, καὶ ἐγένοντο αξμα. καὶ 5 ήκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος, δίκαιος εἶ ὁ ὢν καὶ ὁ ἦν, καὶ όσιος ότι ταῦτα ἔκρινας ότι 6 αξμα προφητών και άγίων έξέχεαν, καὶ αξμα δέδωκας αὐτοῖς πιεῖν ἄξιοί είσι. Καὶ ήκουσα τοῦ θυσιαστηρίου λέγοντος, ναὶ Κύριε ὁ Θεὸς ὁ παντοκράτωρ, άληθιναὶ καὶ δίκαιαι αί κρίσεις σου. Καὶ ὁ τέταρτος ἄγγε- 8 λος έξέχεε την φιάλην αὐτοῦ ἐπὶ τὸν ηλιον καὶ ἐδόθη αὐτῷ καυματίσαι τούς ἀνθρώπους *έν πυρί. καὶ έκαυματίσθησαν οἱ ἄνθρωποι καθμα μέγα καὶ έβλασφήμησαν τὸ ὄνομα

* $\tau o \hat{\nu} \ \zeta \hat{\omega} \rho \tau o s$] The text of S represents 3s $\delta \sigma \tau \iota \ \zeta \omega \eta$, but the removal of a point restores the text as I give it; lit., 3s $\delta \sigma \tau \iota \ \zeta \hat{\omega} \nu$: see note on Syr. text.

 $\lambda \mu \eta \nu$] So N, with but three mss. (12, 28, 46): nearly all else om.

8. $\dot{\epsilon}\kappa$ $\tau \sigma \hat{v}$ $\kappa \alpha \pi \nu \sigma \hat{v}$ $\tau \hat{\eta} s$ $\delta \delta \xi \eta s$] \gtrsim with Q and many mss. supports $\dot{\epsilon}\kappa$ $\tau \sigma \hat{v}$, which the rest om.: but S alone om. $\dot{\epsilon}\kappa$ before $\tau \hat{\eta} s$ $\delta \delta \xi \eta s$.

ἄχρι] Or ἄχρις οδ. See note on vii. 3.

XVI. 1. $\hat{\epsilon}\pi$] So mss. 28, 73: all else $\hat{\epsilon}$ is. In verse 2, some mss. support $\hat{\epsilon}\pi$ l τ h ν γ $\hat{\eta}\nu$; but most others, all MSS., \mathbf{z} and lat., and most versions, read $\hat{\epsilon}$ ls for $\hat{\epsilon}\pi$ l.

ἄγγελος] So rec., with Q and most mss., and
 But the best MSS. and mss. om.; also lat. (but not ol.). The other versions are divided.

θάλασσα ὡς νεκρός] S alone: but perhaps its text (see note on it) needs correction. By changing a letter in the first word, and prefixing one to the last, we can recover the ordinary Greek text, $a \tilde{l} \mu \alpha \, \dot{ω} \varsigma \, \nu \epsilon \kappa \rho o \tilde{v}$. But I prefer to retain the very striking reading of S; which g and \hbar (not pr) partly support, reading $\theta d\lambda \alpha \sigma \sigma \alpha$ before $a \tilde{l} \mu a$.

άγγελος All MSS. and most mss. om.; also lat.
 (but not all vg): Z ins., with some mss. and versions.
 εἰς τὰς πηγάς So rec. with Q and most mss.,

 Ξ , and most other versions; most vg, $\epsilon \pi l$: but arm, with \bowtie A C P, a few mss., vt, &c., om. preposition.

 $\epsilon\gamma$ ένοντο] So A and two mss. (36, 95), and \ge ; also vt: the rest, $\epsilon\gamma$ ένετο, and so rec.

5. $\kappa \alpha l$ $\delta \tilde{\eta} \nu$] See note on iv. 8. [Observe that h finally deficit here.]

και δσιος] So ms. 95, g, and Σ. Rec. has και δ σοιος (with a few mss.) followed by comma; and so (apparently) pr. The MSS., vg, and most other authorities, read [δ] σσιος, and om. καί.

6. $\pi \rho o \phi \eta \tau \hat{\omega} \nu$ και $\mathring{\alpha} \gamma (\omega \nu]$ All else invert these nouns.

aðroîs] Nearly all else place this word before $[\delta] \acute{\epsilon} \delta \omega \kappa as$: but \aleph and mss. 14, 92, also vt, as S.

8. $\[mu_{\gamma\gamma\in\lambda os}\]$ So N, and several mss., pr, and vg [ol, with arm, &c.]: the other Greek copies om., as do \gtrsim , g, and am, &c. The other versions are divided.

8 and 9. * $\ell\nu$ $\pi\nu\rho$ i. καὶ $\ell\kappa$ ανματίσθησαν οἱ ἄνθρωποι] I insert these words, which S om., because they appear to have been accidentally passed over by the scribe by reason of the homeoteleuton, which in Syriac is complete (see note on Syr. text); whereas in Greek the similarity between τ ούs α νρώπουs and δ ίνθρωποι is not close enough to mislead. (N om. $\ell\nu$).

9. καθμα μέγα] Or dative.

γης καὶ έβαλεν είς την ληνον του 20 θυμοῦ τοῦ Θεοῦ τὴν μεγάλην. καὶ έπατήθη ή ληνὸς έξω τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ, ἄχρι των χαλινών των ἵππων, ἐπὶ σταδίων ΧΥ. χιλίων καὶ διακοσίων. Καὶ εἶδον αλλο σημείον έν τω οὐρανώ, μέγα καὶ θαυμαστόν άγγέλους έχοντας πληγάς έπτὰ *τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ. 2 Καὶ εἶδον ώς θάλασσαν ὑαλίνην μεμιγμένην πυρί καὶ τοὺς νικώντας έκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ονόματος αὐτοῦ, ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας 3 κιθάρας τοῦ Θεοῦ. καὶ ἄδουσι τὴν ώδην Μωσέως του δούλου του Θεού, καὶ τὴν ώδὴν τοῦ ἀρνίου, λέ-

γοντες μεγάλα καὶ θαυμαστὰ τὰ έργα σου Κύριε ὁ Θεὸς ὁ παντοκράτωρ δίκαια καὶ ἀληθινὰ τὰ έργα σου ὁ βασιλεὺς τῶν αἰώνων. τίς οὐ μὴ φοβηθῆ σε, Κύριε! καὶ 4 δοξάσει τὸ ὄνομά σου ὅτι σὰ εἶ μόνος όσιος ότι πάντα τὰ ἔθνη ήξουσι καὶ προσκυνήσουσιν ἐνώπιόν σου, ότι †δίκαιος εί. Καὶ 5 μετὰ ταῦτα εἶδον, καὶ ἠνοίγη ὁ ναὸς της σκηνης του μαρτυρίου έν τῷ οὐρανῷ, καὶ ἐξῆλθον οἱ ἐπτὰ 6 άγγελοι έκ τοῦ ναοῦ οἱ ἔχοντες τὰς έπτὰ πληγὰς, ἐνδεδυμένοι λίνον καθαρὸν καὶ λαμπρόν καὶ περιεζωσμένοι έπὶ τὰ στήθη αὐτῶν ζώνην χρυσην. καὶ ἐν ἐκ τῶν τεσσάρων γ ζώων έδωκε τοις έπτα αγγέλοις, έπτα φιάλας γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ

τὴν μεγάλην] So & (alone of MSS.), with some mss., followed by rec. The rest have τὸν μέγαν, which pr expressly attests: and so Σ . The other lat. are indecisive; g gives lacum... magnam.

20. ἔξω] So κ and mss. 1, 28, 38, 79; or ἔξωθεν,

 $\dot{\epsilon}\pi l \ \sigma \tau \alpha \delta(\omega \nu)$ So lat. (except g), per stadia : all Greek, $\dot{\alpha}\pi \dot{\alpha}$ for $\dot{\epsilon}\pi \dot{\alpha}$. Cp. xxi. 16.

διακοσίων] S has here the support of n and one ms. (26) only: the rest mostly έξακοσίων.

XV. 1. ἀγγέλους] All else add ἐπτά.

* $\tau \dot{\alpha} s \dot{\epsilon} \sigma \chi \dot{\alpha} \tau \alpha s$] S gives $\ddot{\alpha} \lambda \lambda \alpha s$, but by striking out a letter I restore its true text (see note on it).

2. ἐπὶ τὴν θάλασσαν . . .] Lit., ἐπάνω τῆς θαλάσσης . . .

3. ἄδουσι] Οτ ἄδοντας, with N, pr, and vg. λέγοντες] Οτ και λέγουσι.

δίκαια καὶ ἀληθινὰ τὰ ἔργα] All else, δίκαιαι καὶ ἀληθιναὶ αἱ όδοί.

ລໄຜ່ນພາ So N C, two mss. (18, 95), X, and vg [saeculorum; but am, caelorum]: but the other MSS. and mss., and most versions, including vt, read $\hat{\epsilon}\theta\nu\hat{\omega}\nu$: $\hat{\alpha}\gamma \ell\omega\nu$ of rec. is an error.

4. οὐ μή] Or οὐ simply.

 $\phi \circ \beta \eta \theta \hat{\eta} \sigma \epsilon$ So rec., with many mss., Σ , and

vg [cl, with arm, &c.]; also n and 95 (with $\sigma\epsilon$ before ob). But the other MSS., mss., and versions om. $\sigma\epsilon$, including vt, and am, &c.

 $\sigma b \in l$ S and Σ alone insert σb . The addition of e l is apparently indicated in S, and distinctly in Σ ; and some mss. support it; also vt, and vg [cl, with arm, &c.; but not am].

†δίκαιος $\epsilon \widetilde{l}$] S alone (but its text is here open to suspicion; see note on it); for τὰ δικαιώματά σου $\epsilon \phi$ ανερώθησαν.

6. ἄγγελοι] A stop wrongly follows in the Syr.

 $\epsilon \kappa \tau o \hat{v} \nu a o \hat{v}$] All else place these words after $\pi \lambda \eta \gamma ds$, except one ms. (94).

 $\lambda (\nu \nu \nu]$ So P and most mss., \mathbb{Z} , and el; or $\lambda (\nu \nu \hat{\nu} \nu)$, as Q and some mss., or $\lambda (\nu \hat{\nu} \hat{\nu})$, as \mathbb{N} ; (so pr, linea; g, linteamen; h, linteamina; arm, lintiamine [sic]): but A C, a few mss., and am, &c., $\lambda (\theta \nu \nu)$.

καl λαμπρόν] Σ om. καί, with nearly all authorities, except vt and some texts of vg [but not am or arm].

 $\epsilon \pi i$] So three mss. (28, 73, 79): all else, $\pi \epsilon \rho i$. $a \hat{v} \tau \hat{\omega} v$] S and \mathbb{Z} alone ins.

 $\zeta \omega \nu \eta \nu \chi \rho \nu \sigma \hat{\eta} \nu$] All else plural. Possibly the pointing of the Syr. text needs correction.

7. φιάλας] So pr; nearly all else add χρυσᾶς.

είς αίωνας αίωνων αναβαίνει καί οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτός, οἱ προσκυνοθντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος 12 αὐτοῦ. ὧδε ἡ ὑπομονὴ τῶν ἀγίων έστίν, οἱ τηροῦντες τὰς ἐντολὰς τοῦ 13 Θεοῦ καὶ τὴν πίστιν Ἰησοῦ. Καὶ ήκουσα φωνής έκ τοῦ οὐρανοῦ λεγούσης γράψον, μακάριοι οἱ νεκροὶ οἱ έν Κυρίω ἀποθνήσκοντες ἀπ' ἄρτι ναὶ λέγει τὸ Πνεῦμα, ἴνα ἀναπαή-14 σονται έκ των κόπων αὐτων. καὶ ίδου νεφέλη λευκή και έπι την νεφέλην καθήμενον δμοιον υίώ ανθρώπου έχων έπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐπὶ την χείρα αὐτοῦ δρέπανον †λευκόν. 15 Καὶ ἄλλος ἄγγελος έξηλθεν έκ τοῦ

ναοῦ, κράζων ἐν μεγάλη φωνή τῶ καθημένω έπὶ τῆς νεφέλης, πέμψον τὸ δρέπανόν σου καὶ θέρισον, ὅτι ηλθεν ή ώρα θερίσαι. καὶ ἔβαλεν 16 ό καθήμενος έπὶ τῆς νεφέλης τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ έθερίσθη ή γη. Καὶ ἄλλος ἄγγε- 17 λος έξηλθεν έκ τοῦ ναοῦ τοῦ έν τω οὐρανώ ἔχων καὶ αὐτὸς δρέπανον όξύ. Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ 18 τοῦ θυσιαστηρίου, ὁ ἔχων ἐξουσίαν έπὶ τοῦ πυρός καὶ ἐφώνησε φωνῆ μεγάλη τῷ ἔχοντι τὸ δρέπανον τὸ όξύ, πέμψον σὺ τὸ δρέπανόν σου τὸ ὀξύ, καὶ τρύγησον τοὺς βότρυας της άμπέλου της γης ότι ήκμασαν αί σταφυλαὶ αὐτῆς. καὶ ἔβαλεν ὁ 19 άγγελος τὸ δρέπανον αὐτοῦ ἐπὶ τῆς γης, καὶ ἐτρύγησε τὴν ἄμπελον τῆς

11. ἀναβαίνει] The verb seems to be preterite in S (as pointed); but whether pret., fut., or present in Syriac, it apparently represents the present tense, which all Greek copies show. See note on Syr. text.

13. Κυρίφ] Lit., Κυρίφ ἡμῶν.

ἀποθνήσκοντες] The verb in S is preterite.

αὐτῶν All else add, τὰ γὰρ [δὲ] ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν. I do not restore the omitted words, for the omission is probably not due to the Syrian scribe, but derived from the Greek by the translator,—the homeoteleuton which is complete in the Greek (αὐτῶν . . . αὐτῶν) being less so in the Syriac, where the pronoun is expressed by a suffix.

14. καὶ ἰδού] All else prefix καὶ εἶδον, except n only. καθήμενον δμοιον] Or nominative.

δμοιον νίφ̂] The reading of κ Λ (Q om.) and many mss. is νίδν: of P and ms. 26, νίον. S is indeterminate, but as its rendering here is the same as in many other places where δμοιοs is followed by dat., it probably implies νίφ, with C and many mss.

έχων] Οι έχοντα.

 $\epsilon \pi l \, \tau \dot{\eta} \nu \, \chi \epsilon \hat{\iota} \rho a$] So S alone (cp. xx. 1) for $\epsilon \nu \, \tau \hat{\eta}$ $\chi \epsilon \iota \rho l$.

†λευκόν] S alone; the word no doubt being a

scribe's blunder (of transference from a previous line), but whether of the Greek or the Syriac it is impossible to determine; all else, δξύ.

15. $\theta \epsilon \rho (\sigma a)$ S om. $\delta \tau \iota \epsilon \xi \eta \rho \delta v \theta \eta \delta \delta \theta \epsilon \rho \iota \sigma \mu \delta s \tau \hat{\eta} s \gamma \hat{\eta} s$, which all else have; except (doubtfully) \mathbb{R} , the text of which is here uncertain and [d l p; not n] shows a larger omission.

17. έχων και αὐτός] Or έχων simply.

18. $\delta \in \chi \omega \nu$ So apparently S, and \supset distinctly, with A C; also g (but not \hbar or pr), and vg. The rest om. δ .

 $\begin{array}{c} {\boldsymbol{\ell}} {\boldsymbol{\phi}} {\boldsymbol{\omega}} {\boldsymbol{\eta}} {\boldsymbol{\sigma}} {\boldsymbol{\varepsilon}} = {\mathbf{I}} {\mathbf{i}} {\mathbf{i}}, \ {\boldsymbol{\kappa}} {\boldsymbol{\kappa}} {\boldsymbol{\mu}} {\boldsymbol{\xi}} {\boldsymbol{\varepsilon}} \ (\text{op. verse 15}), \ \text{and so } {\boldsymbol{\Sigma}}.\\ {\boldsymbol{\phi}} {\boldsymbol{\omega}} {\boldsymbol{v}} {\boldsymbol{\tilde{\eta}}} = {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} + {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} \\ {\boldsymbol{\omega}} {\boldsymbol{v}} {\boldsymbol{\tilde{\eta}}} = {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} \\ {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} \\ {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} \\ {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} \\ {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} \\ {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} \\ {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} \\ {\mathbf{i}} {\mathbf{i}} \\ {\mathbf{i}} {\mathbf{i}} {\mathbf{i}} \\ {\mathbf{i}} \\ {\mathbf{i}} {\mathbf{i}} \\ {\mathbf{$

πέμψον σὸ τὸ δρέπανον σου] (i) Σ with all else except two mss. (14, 92) prefixes λέγων. (ii) S alone ins. σό. The nearest approach to its reading is that of a ms. (29), which ins. σου before, as well as after, τὸ δρ.—Else, in placing σου after δρέπανον, it has the support of κ alone. The rest read σου τὸ δρέπανον.

ηκμασαν] Lit., ηΰξησαν, which possibly may have been in the Greek original of S.

19. $\epsilon \pi l \ \tau \hat{\eta} s \ \gamma \hat{\eta} s$] So &, and mss. 38 and 97, only: Σ with the rest $\epsilon l s \ \tau \hat{\eta} \nu \ \gamma \hat{\eta} \nu$.

γάλης ή φωνή ην ήκουσα, ώς κιθαρφδον κιθαρίζοντα έν ταις κιθά-3 ραις αὐτοῦ καὶ ἄδουσιν ώς ώδὴν καινὴν ἐνώπιον τοῦ θρόνου, ένώπιον τῶν τεσσάρων ζώων καὶ ένώπιον τῶν πρεσβυτέρων καὶ οὐδεὶς ήδύνατο μαθείν την ώδην. †καί αί έκατον Γκαί τεσσαράκοντα καί τέσσαρες χιλιάδες οἱ ήγορασμένοι ἀπὸ 4 της γης ουτοί είσιν, ου μετά γυναικών οὐκ ἐμολύνθησαν παρθένοι γάρ είσιν, οὖτοι οἱ ἀκολουθήσαντες τῷ ἀρνίῳ ὅπου αν ὑπάγη. οδτοι ήγοράσθησαν ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ τῷ Θεῷ καὶ τῷ ἀρνίῳ. 5 οτι έν τῷ στόματι αὐτῶν οὐχ εύρέθη 6 ψεῦδος ἄμωμοι γάρ εἰσιν. Καὶ είδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, έχοντα †έπ' αὐτοῦ εὐαγγέλιον αἰώνιον εὐαγγελίσαι ἐπὶ τούς καθημένους έπὶ τῆς γῆς, καὶ έπὶ πῶν ἔθνος καὶ λαούς καὶ φυλὰς

καὶ γλῶσσαν, λέγων ἐν φωνῆ με- 7 γάλη, φοβήθητε τὸν Θεόν, καὶ δότε αὐτῷ δόξαν ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ θάλασσαν καὶ πηγὰς ὑδάτων. Καὶ ἄλλος δεύτερος ήκολούθει αὐτῷ 8 λέγων, ἔπεσεν ἔπεσε Βαβυλών ή μεγάλη, η έκ τοῦ θυμοῦ τῆς πορνείας αὐτης πεπότικε πάντα τὰ ἔθνη! Καὶ ἄλλος ἄγγελος τρίτος ήκολού- 9 θησεν αὐτοῖς λέγων ἐν φωνῆ μεγάλη, εί τις προσκυνεί τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα αὐτοῦ ἐπὶ τοῦ μετώπου αὐτοῦ, καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ 10 θυμοῦ τοῦ Κυρίου, τοῦ κεκερασμένου ακράτου ἐν τῷ ποτηρίω τῆς ὀργῆς αὐτοῦ καὶ βασανισθήσεται ἐν πυρὶ καὶ θείω, ἐνώπιον ἀγγέλων ἁγίων καὶ ἐνώπιον τοῦ ἀρνίου καὶ ὁ 11 καπνὸς τοῦ βασανισμοῦ αὐτῶν

XIV. 2. ή φωνή] All else prefix καί.

3. ἐνώπιον τῶν πρεσβυτέρων] So κ alone of Greek copies, with g. Nearly all else om. $\epsilon \nu \omega \pi \iota o \nu$.

κιθαρφδόν κιθαρίζοντα . . αὐτοῦ] S alone: for κιθαρφδών κιθαριζόντων . . . αὐτῶν.

[†]και αί ἐκατόν] S alone: all else εἰ μή. The reading is plainly false, and is barely saved from being unintelligible by the pointing; -a larger stop placed instead of a comma after φδήν, the full stop at end of verse removed, and a comma after οὖτοί είσιν (verse 4).

^{4.} ἀκολουθήσαντες] So in Σ, and so cited by Methodius (Sympos., I. v.). All else present ptep. δπάγη] Οτ ὁπάγει. S uses future; Σ present

ptcp. Neither is decisive.

^{5.} δτι αὐτῶν] Or ὧν (as pr); all else καὶ αὐτῶν.

γάρ] So × Q with nearly all mss. and versions (including Σ [but l with *], and cl with most vg), and so rec.: but A C P om., with one ms. (12), and vt and am.

^{6. †}ἐπ' αὐτοῦ] S alone; perhaps a mere pleonasm.

εὐαγγελίσαι] Οτ -σασθαι.

και λαούς και φυλάς και γλώσσαν | So pr, but with γλώσσαs. All else write all three nouns in sing., and place Aaóv last.

λέγων] Οτ λέγοντα.

^{8.} ἄλλος δεύτερος] So & and one ms. (95); most ins. ἄγγελος either before, or after, or instead of, δεύτερος: g has ἄγγελος for ἄλλος.

ἡκολούθει] S alone: all else aor. $\alpha \dot{v} \tau \hat{\varphi}$] So Σ , and pr: all else om.

λέγων] Lit., και λέγει, οτ και έλεγεν.

τοῦ θυμοῦ] All else ins. τοῦ οἴνου before (a few instead of) these words.

^{9.} προσκυνεί . . . λαμβάνει] S (as pointed) employs preterite; but no change of reading need be inferred. So too λαμβάνει in verse 11.

χάραγμα αὐτοῦ] S and S alone ins. the pronoun. All else add at end, ή ἐπὶ τὴν χείρα [αὐτοῦ].

^{10.} τοῦ Κυρίου] S alone; Σ with nearly all else, τοῦ Θεοῦ; a few mss., αὐτοῦ.

13 αὐτοῦ. καὶ ποιήσει σημεῖα μεγάλα, ίνα πῦρ ποιῆ καταβαίνειν ἐκ τοῦ ούρανοῦ ἐπὶ τὴν γῆν ἐνώπιον τῶν 14 ανθρώπων. καὶ *πλανήσει τούς κατοικούντας έπὶ τῆς γῆς διὰ τὰ σημεία α εδόθη αὐτῷ ποιῆσαι ενώπιον τοῦ θηρίου λέγων τοῖς κατοικουσιν έπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ θηρίω ὁ ἔχει τὴν πληγὴν τῆς 15 μαχαίρας καὶ ἔζη σ ε. καὶ ἐδό θ η αὐτῷ δοῦναι πνεῦμα τῆ εἰκόνι τοῦ θηρίου, καὶ ποιήσει ἴνα ὄσοι ἐὰν μη προσκυνήσωσι τη εἰκόνι τοῦ 16 θηρίου, ἀποκτανθώσι. καὶ ποιήσει πάντας τούς μικρούς καὶ τούς μεγάλους, τοὺς πλουσίους καὶ τοὺς πτωχούς, τοὺς †δεσπότας καὶ τοὺς δούλους, ΐνα δοθή αὐτοῖς χάραγμα έπὶ τῶν χειρῶν αὐτῶν τῶν δεξιῶν, η έπι το μέτωπον αύτων, ίνα μή 17 τις ἀγοράσαι ἡ πωλήσαι ἔτι, εἰ μὴ ὁ ἔχων τὸ χάραγμα τοῦ ὀνόματος τοῦ θηρίου ή τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. ὧδε ή σοφία ἐστίν. 18 καὶ ὁ ἔχων νοῦν, ψηφισάτω τὸν αριθμόν τοῦ θηρίου αριθμός γάρ ανθρώπου έστίν. έξακόσιοι καὶ έξήκοντα καὶ έξ. Καὶ εἶδον καὶ ἰδοὺ ΧΙΥ. τὸ ἀρνίον έστηκὸς ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ έκατὸν καὶ τεσσαράκοντα καὶ τέσσαρες χιλιάδες έχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρός αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν. καὶ ἤκουσα φωνὴν 2 έκ τοῦ οὐρανοῦ ώς φωνὴν ύδάτων πολλών, καὶ ώς φωνήν βροντής με-

ποιήσει] So two (35, 87) of the mss. cited on verse 12: for ποιεί, of the rest, and Σ; lat., fecit.

 $[va \pi \hat{v} \rho]$ Nearly all else ins. $\kappa a \ell$ before $\pi \hat{v} \rho$.

 $[\]epsilon\pi i$] So Q and many mss.; also Σ : all else ϵis . 14. *πλανήσει] (i) So Σ , and am (seducet; but cl with other texts of vg, seduxit; as also pr): all Greek copies, πλαν $\hat{\alpha}$; and so g, also arm: (ii) S has a verb = $\epsilon \xi a - \lambda \epsilon i \psi \epsilon i$ or $\kappa a \lambda i \psi \epsilon i$, but by transposing two letters we recover the true reading. See note on Syr. text.

 $[\]tau \dot{\alpha} \ \sigma \eta \mu \epsilon \hat{\epsilon} \alpha$] S renders as if these words were in genitive: but see note on Syr. text, iv. 11.

^{8]} So N and many mss., but the rest have 3s. So is here indecisive: vt has qui (= 3s); but vg has quae (which confirms 3).

^{15.} αὐτῷ] As ⋈ Q; or perhaps αὐτῆ, as A C P.

πνεῦμα τῆ εἰκόνι τοῦ θηρίον] After these words, S om. (by homeot.) the words ἵνα καὶ λαλήση ἡ εἰκὰν τοῦ θηρίον, as do C and a few mss.; also $\mathbf{x}[l]$; not dnp].

ποιήσει] So N, and a few mss., and apparently Σl , for ποιήση. Of these mss., three (14, 73, 79) om. the preceding sentence; and thus agree with S and Σl in their reading of the entire passage.

^{16.} $\pi o\iota \eta \sigma \epsilon \iota$] So Σ [$d \ln r$; but $p - \sigma p$] and vg (faciet; but arm, faciat); g, facit; pr, fecit. All Greek copies have $\pi o\iota \epsilon \hat{\iota}$, but a corrector of κ agrees with S.

τοὺς πλουσίους] All else prefix $\kappa \alpha i$: also to the pair of nouns following.

 $[\]dagger \delta \epsilon \sigma \pi \delta \tau \alpha s$] Or $\kappa \nu \rho lovs$. S alone, for $\epsilon \lambda \epsilon \nu \theta \epsilon \rho \sigma v s$. I obelize this word, as probably due to a blunder of the scribe. See note on Syr. text.

 $[\]delta o\theta \hat{\eta}$] S and Z only. The weight of Greek authority is for $\delta \hat{\omega} \sigma \iota \nu$, but $\delta \hat{\omega} \sigma \eta$, $\delta \hat{\omega} \sigma \epsilon \iota$, $\delta \hat{\omega} \sigma \upsilon \sigma \iota \nu$, $\delta \hat{\omega} \sigma \omega \sigma \iota \nu$ are also to be found.

τῶν χειρῶν . . . τῶν δεξιῶν] S and Z only: all else have singular.

τὸ μέτωπον] Or genitive, sing. or pl. The Greek copies vary, and the Syriac is indecisive.

^{17.} ἀγοράσαι ἡ πωλήσαι] All else prefix δύνηται, and make these two verbs infinitives.

ἔτι] So two MSS. (35, 87); all else om.

τοῦ ὀνόματος] So ≥ [but l with *]; with C alone of Greek copies; supported by pr, and the lat. of Irenæus (see verse 10, first note), and by arm and other good texts of vg (am, nomine). The other MSS., and all mss., have τὸ ὄνομα; to which rec. prefixes ἤ, (so g and ol, aut): and this is partly supported by ⋈ and mss. 36, 38.

^{18.} καὶ ὁ ἔχων] All else om. καί.

έξακόσιοι . . .] So N only: before the numerals all else ins. [και] ὁ ἀριθμὸς αὐτοῦ [ἐστίν].

σαν τῷ δράκοντι, ὅτι ἔδωκε τὴν έξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ λέγοντες, τίς ὅμοιος τῷ θηρίῳ τούτῳ; καὶ τίς δύναται 5 πολεμήσαι μετ' αὐτοῦ; καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίαν καὶ ἐδόθη αὐτῷ ἐξουσία ποιήσαι μήνας τεσσαράκοντα καί 6 δύο. καὶ ἦνοιξε τὸ στόμα αὐτοῦ είς βλασφημίαν πρὸς τὸν Θεὸν βλασφημήσαι τὸ ὄνομα καὶ τὴν σκηνην των έν τω ουρανώ σκηνούν-7 των. καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετά των άγίων καὶ νικήσαι αὐτούς καὶ ἐδόθη αὐτῷ ἐξουσία έπὶ πᾶσαν φυλήν καὶ λαὸν καὶ 8 γλώσσαν καὶ ἔθνος. καὶ προσκυνήσουσιν αὐτὸν πάντες οἱ κατοικοῦντες

έπὶ τῆς γῆς, οἱ οὐ γεγραμμένοι ἐν τῷ βιβλίω τῆς ζωῆς, τῷ τοῦ ἀρνίου τοῦ ἐσφαγμένου πρὸ καταβολης κόσμου. εἴ τις ἔχει οὖς, ἀκουσάτω. 9 εί τις είς αιχμαλωσίαν ἀπάγει είς 10 αίχμαλωσίαν ὑπάγει καὶ ὅστις έν μαχαίρα ἀποκτείνει, έν μαχαίρα αποκτανθήσεται. δδέ έστιν ή πίστις καὶ ἡ ὑπομονὴ τῶν ἀγίων. Καὶ 11 είδον άλλο θηρίον άναβαίνον έκ της γης, καὶ εἶχε κέρατα δύο καὶ ὅμοιον ην ἀρνίω καὶ ἐλάλει ὡς δράκων καὶ τὴν έξουσίαν τοῦ πρώτου θηρίου 12 * $\pi \hat{a} \sigma a \nu$ † $i \nu a$ * $\pi o i \eta \sigma \epsilon i$ • $\epsilon \nu \omega \pi i o \nu$ αὐτοῦ. καὶ ποιήσει τὴν γῆν καὶ τούς έν αὐτῆ κατοικοῦντας, †καί προσκυνήσουσι τὸ θηρίον τὸ πρῶτον οδ έθεραπεύθη ή πληγή τοῦ θανάτου

ότι ἔδωκε] As \bowtie A C P, and a few mss., pr and vg; or δs ἔδωκε, as g and cl: Q and most, $\tau \hat{\varphi}$ δεδωκότι.

τούτφ] So Σ; pr, illae bestiae: all else om.

6. εἰς βλασφημίαν... βλασφημησαι.] Lit., βλασφημείν... Ίνα βλασφημήση.

πρὸς τὸν Θεόν] Lit., ἐνώπιον τοῦ Θεοῦ. τὸ ὄνομα] All else add αὐτοῦ (κ, αὐτόν).

την σκηνήν των . . . σκηνούντων] All else ins. αὐτοῦ after σκηνήν, and read [κα]] τους . . . σκηνοῦντας: except vt (eius . . . qui habitut).

8. of où γεγραμμένοι] S alone: but probably the Syr. text (on which see note) needs emendation, and its true reading may be δv οὐ γέγραπται τὰ ὀνόματα $\lceil a \upsilon \tau \hat{\omega} v \rceil$, (with $\approx P \cdot Q, g, vg, &c.$; the rest sing.).

 $\tau\hat{\varphi}$ $\tau o\hat{v}$] So apparently S, but all else om. $\tau\hat{\varphi}$. $\pi \rho \delta$] S alone: all else $\tilde{\alpha}\pi \delta$.

10. $\alpha \pi \acute{\alpha} \gamma \epsilon_l$ So one ms. (33); also Σ [but l with *], vt, including lat. of Irenæus (V. xxviii. 2), &c., and vg [cl, with arm, &c.]; but all MSS. and some few mss. and am, &c., om. Rec., with ms. 1, has $\sigma vv\acute{\alpha} \gamma \epsilon_l$; 35, 87, $\tilde{\epsilon} \pi \acute{\alpha} \gamma \epsilon_l$. All MSS. (except A) om. also the second ϵis $ai \chi \mu a \lambda \omega \sigma i \alpha r$.

καὶ δοτις ἐν μαχαίρα] All else except pr om. καί, and all read εἴ τις, except pr and vg (qui).

αποκτείνει] So N and a few mss.: the rest read

mostly $\mathring{a}\pi o \kappa \tau \epsilon \nu \epsilon \hat{i}$, and so rec. Z agrees with S, and so does g (interficit), but not pr or vg (occident).

 $\ell \nu$ μαχαίρα ἀποκτανθήσεται] So S (for δεῖ αὐτὸν $\ell \nu$ μ. ἀποκτανθήναι), supported by g alone, which has gladio interficietur. The close agreement between these two versions in this remarkable verse is noteworthy.

πίστις . . . ὑπομονή] All else transpose.

11. $\kappa al \ \delta \mu o iov \ \hat{\eta} \nu$] S alone: all else $\delta \mu o ia$, omitting κal and $\hat{\eta} \nu$.

12. * $\pi\hat{a}\sigma\alpha\nu$] S has $\pi\alpha\nu\tau\delta s$, but the removal of a point corrects this. See note on Syr. text.

† \tilde{l}^{ν} να \tilde{l}^{ν} να \tilde{l}^{ν} να \tilde{l}^{ν} ει (i) S has a fut. verb, with the prefix which may stand either for \tilde{l}^{ν} ν or for \tilde{l}^{ν} να. If the former, it is wrongly inserted; if the latter, it seems doubtful, but \tilde{l}^{ν} να ποιήσει (= ποιε \tilde{l}^{ν} ν, as ms. 97, or ποιήσει) may be the reading indicated. The MSS. and most mss. and g read ποιε \tilde{l} simply; three mss. (34, 35, 87) ποιήσει. $\tilde{\Delta}$, pr, vg, &c., $\tilde{\epsilon}$ ποίει. (ii) For ποιήσει, S has a verb = παρελεύσεται: but by shifting a point we recover ποιήσει. See note on Syr. text.

καὶ ποιήσει] So the three mss. cited in last note (i): \mathbf{Z} with Q and most mss., καὶ ἐποίει; the rest καὶ ποιεῖ; vg, et fecit.

†και προσκυνήσουσι] Read rather ίνα for καί, with all else: see note on Syr. text.

οὐκ ἡγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι 12 θανάτου. διὰ τοῦτο εὐφραίνεσθε ούρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες. οὐαὶ τῆ γῆ καὶ τῆ θαλάσση, ὅτι καταβαίνει ὁ διάβολος πρὸς αὐτούς, έχων θυμὸν μέγαν, είδως ὅτι ὀλίγον 13 καιρον έχει. καὶ ὅτε εἶδεν ὁ δράκων οτι έβλήθη είς τὴν γῆν, έδίωξε τὴν 14 γυναίκα ήτις έτεκε τὸν ἄρσενα. καὶ έδόθη τῆ γυναικὶ δύο πτέρυγες τοῦ άετοῦ τοῦ μεγάλου τνα πέτηται είς την ἔρημον είς τὸν τόπον αὐτης, όπως τρέφηται έκει καιρούς καὶ ημισυ καιροῦ, ἀπὸ προσώπου 15 τοῦ ὄφεως. καὶ ἔβαλεν ὁ ὄφις ἐκ τοῦ στόματος αὐτοῦ ὁπίσω τῆς γυναικὸς ύδωρ ώς ποταμόν, ίνα αὐτὴν ποτα-16 μοφόρητον ποιήση. καὶ ἐβοήθησεν ή γη τη γυναικί, καὶ ἤνοιξεν ή γη τὸ στόμα αὐτῆς καὶ κατέπιε τὸν ποταμον ον έβαλεν ο δράκων έκ 17 του στόματος αὐτού. καὶ ἀργίσθη

ό δράκων έπὶ τῆ γυναικί, καὶ ἀπῆλθε ποιήσαι πόλεμον μετά των λοιπων τοῦ σπέρματος αὐτης, τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ, καὶ ἐχόντων τὴν μαρτυρίαν Ἰησοῦ. καὶ ἐστά- 18 θην έπὶ τὴν ἄμμον τῆς θαλάσσης, καὶ εἶδον ἐκ τῆς θαλάσσης ΧΙΙΙ. θηρίον ἀναβαίνον, ἔχον κέρατα δέκα καὶ κεφαλὰς έπτά καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα καὶ έπὶ τὴν κεφαλὴν αὐτοῦ ὄνομα βλασφημίας. καὶ τὸ θηρίον ὁ εἶδον, 2 ην ομοιον παρδάλει και οι πόδες αὐτοῦ ὡς ἄρκου καὶ τὸ στόμα αὐτοῦ ώς *λεόντων καὶ ἔδωκεν αὐτῷ ὁ δράκων την δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ έξουσίαν μεγάλην. καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς 3 έσφαγμένην είς θάνατον καὶ ή πληγή τοῦ θανάτου αὐτοῦ ἐθεραπεύθη καὶ *έθαυμάσθη ολη ή γη όπίσω τοῦ θηρίου καὶ *προσεκύνη- 4

and one or two versions, prefix $\sigma\tau\delta\mu\alpha$. (ii) S reads $\lambda\epsilon\alpha\ell\nu\eta s$, as does Σ [p; but $d\ln$ have $\lambda\epsilon\delta\nu\tau\omega\nu$].

Both are expressed by the same letters in Syriac, and

only distinguished by points (see note on Syr. text).

As there is the support of and two mss. (14, 92) for

λεόντων, and none for λεαίνης, I restore the former.

similar one we recover ἐθαυμάσθη. See note on Syr.

 *ἐθανμάσθη] S has a verb = ἀνήχθη (cp. Psh., Matth. iv. 1). But by changing a single letter into a

The authorities in general read \(\delta \end{array} \text{or \tau os.} \)

misplaced).

τῆ γῆ . . . τῆ θαλάσση] Or accusative.
 καταβαίνει] So ∑[l; not dp; n?]; for aor.
 αὐτούs] All else, δμᾶς (or ἡμᾶς, ms. 152).

ἐδόθη] All else -ησαν, except a corrector of ⋈.
 δύο] So apparently S (not Σ), with P Q and most mss., for αί δύο.

δπως τρέφηται] So S (lit. τρέφεσθαι), with Q and many mss. The rest have ὅπου τρέφεται (so rec.), supported by Σ and lat. [Tisch.'s note on this place is defective, but for the reading of Q see his App. N. T. Vaticani]. καιρούτ] All else prefix καί.

^{17.} $\epsilon \chi \delta \nu \tau \omega \nu$] Lit., $\epsilon \chi \sigma \nu \sigma \iota$, but this is probably due to the Syriac idiom; see note on i. 16.

^{18.} $\delta \sigma \tau \delta \theta \eta \nu$] So P Q, and most mss. The rest, Σ , and lat. and most versions, $\delta \sigma \tau \delta \theta \eta$.

XIII. 1. την κεφαλήν] All else plural.

όνομα] So N C P and a few mss., vt and most versions: A Q, most mss., vg and Σ, plural.

2. * λεόντων] (i) All else, except one ms. (38),

text. I prefer this reading (with A and some mss.—see also C, and g) to $\ell\theta a \psi \mu a \sigma \epsilon \nu$ (of the rest), as agreeing with the passive form of the Syr. verb. $\delta \lambda \eta \ \dot{\eta} \ \gamma \dot{\eta}] \ \ \mathbf{x} \ \text{reads} \ \dot{\eta} \ \pi \lambda \eta \gamma \dot{\eta} \ (\pi \ \text{for } o, \ \text{and } \eta$

^{4. *}προσεκύνησαν] S represents προσεκύνησε (by omission of the final letter of the Syr. verb; see note on Syr. text). But this is an unsupported and impossible reading.

αλλο σημείον έν τῷ οὐρανῷ καὶ ίδοὺ δράκων μέγας πυρός έχων κεφαλάς έπτὰ καὶ κέρατα δέκα καὶ ἐπὶ τὰς 4 κεφαλάς αὐτοῦ έπτὰ διαδήματα. καὶ ή οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν αστέρων των έν τῷ οὐρανῷ καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. καὶ ὁ δράκων είστήκει ένώπιον της γυναικός της μελλούσης τεκείν' ἴνα ὅταν τέκη τὸ 5 τέκνον αὐτῆς καταφάγη. καὶ ἔτεκεν υίον ἄρσενα δς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδω σιδηρά: καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ. 6 καὶ ή γυνη ἔφυγεν εἰς τὴν ἔρημον, οπου είχεν έκει τόπον ήτοιμασμένον ἀπὸ τοῦ Θεοῦ, ἴνα τρέφωσιν αὐτὴν ήμέρας χιλίας καὶ διακοσίας καὶ τ έξήκοντα. καὶ έγένετο πόλεμος έν

τῷ οὐρανῷ ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ πολεμοῦσι μετὰ τοῦ δράκοντος *καὶ ὁ δράκων καὶ οἱ ἄγγελοι αὐτοῦ έπολέμησαν καὶ οὐκ ἴσχυσαν οὐδὲ 8 τόπος εύρέθη αὐτοῖς ἐν τῷ οὐρανῷ. καὶ ἐβλήθη ὁ δράκων ὁ μέγας ὁ ὄφις, 9 ό άρχαῖος ὁ καλούμενος διάβολος καὶ ό Σατανᾶς ό πλανῶν τὴν οἰκουμένην δλην καὶ ϵβλήθη ϵἰς τὴν γῆν. καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. καὶ ἤκουσα φωνὴν μεγάλην 10 έκ τοῦ οὐρανοῦ λέγουσαν *ἄρτι έγένετο ή σωτηρία καὶ ή δύναμις καὶ ή βασιλεία τοῦ Θεοῦ ἡμῶν, ὅτι ἐβλήθη ό κατήγορος ὁ κατηγορών αὐτών, ένώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. καὶ αὐτοὶ ἐνίκησαν ἐν τῷ 11 αἴματι τοῦ ἀρνίου, καὶ διὰ τὸν λόγον της μαρτυρίας αὐτοῦ·

^{3.} $\pi\nu\rho\delta s$] So C Q and many mss., and Z and some versions: lat., and all the rest, have $\pi\nu\rho\rho\delta s$.

^{4.} των ϵν τῷ οὐρανῷ] All else, <math>τοῦ οὐρανοῦ: cp. xi. 13.

είστήκει] C alone of Greek copies, and ≥ of versions, support the pluperf.; the rest mostly perf.

ἄρσενα] Οτ ἄρσεν (Ν P Q have masc., A C neut.). There is nothing in S to support the solecism.
 εἶχεν] So Σ, ħ, and some vg [cl, with arm, &c.;

but not am], and one ms. (38); the rest, $\xi \chi \epsilon i$.

 $[\]tau \rho \acute{\epsilon} \rho \omega \sigma \iota \nu$] All else prefix $\acute{\epsilon} \kappa \epsilon \mathring{\iota}$ here. Possibly the original of S read $\acute{\epsilon} \kappa \tau \rho \acute{\epsilon} \rho \omega \iota$ with Q, &c., and thus came to omit $\acute{\epsilon} \kappa \epsilon \mathring{\iota}$ before it.

^{7.} $\pi o \lambda \epsilon \mu o \hat{v} \sigma i$] Lit., $\pi o \lambda \epsilon \mu o \hat{v} \nu \tau \epsilon s$. The Greek have $[\tau o \hat{v}] \pi o \lambda \epsilon \mu \hat{\eta} \sigma a i$, and so Σ : h and pr, ut pugnarent; g and vg, præliabantur.

^{*}καὶ ὁ δράκων] Ṣ has τοῦ δευτέρου in place of these words, so that the sentence runs, πολεμοῦσι μετὰ τοῦ δράκοντος τοῦ δευτέρου καὶ οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν καὶ οἰν Τσχυσαν. But δράκων and δεύτερος are in Syriac expressed by the same letters distinguished only by a point. By changing the place of the point and prefixing the copulative (see note on Syr. text), we recover the text as above restored. For ἐπολέμησαν (so Σ), most else read ἐπολέμησε, and all place the verb after ὁ δράκων.

^{8.} $ab\tau o \hat{i}s$] Σ , and nearly all else, have $ab\tau \hat{\omega}\nu$, or $ab\tau \hat{\varphi}$, and add (but Σn om.) $\xi\tau\iota$: two mss. (17, 36) confirm $ab\tau o \hat{i}s$; a few (7, 28, 73, 79, 152) om. $\xi\tau\iota$.

^{9.} $\delta \delta \rho \acute{\alpha} \kappa \omega \nu$. . .] Of the seven insertions of the article δ in this verse, three only are certainly indicated by S—before $\delta \phi_{IS}$, $\kappa \alpha \lambda o \acute{\nu} \mu \epsilon \nu o s$, and $\pi \lambda \alpha \nu \acute{\omega} \nu$. Note the punctuation, dividing $\delta \delta \phi_{IS}$ from $\delta \grave{\alpha} \rho \chi \alpha \hat{\imath} o s$, which latter S mistranslates, as if $= \acute{\eta} \acute{\alpha} \rho \chi \acute{\eta}$.

οἰκουμένην] Lit., γῆν.

καὶ $\epsilon \beta \lambda \eta \theta \eta$ ϵls] No other authority supports καί here, except Σ [d; not l n p].

^{10.} ἐκ τοῦ οἰρανοῦ] So ms. 95, and g and pr (?, but not h), also arm; for ἐν τῷ οἰρανῷ, of all else

^{*#\(\}text{pri}\) The Syr. text (see note on it) by dropping a letter, represents i\(\delta\theta\theta\): pr alone om.

τοῦ Θεοῦ ἡμῶν] All else add και ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ.

κατήγορος] All else add, τῶν ἀδελφῶν ἡμῶν. αὐτῶν] Οι αὐτοός.

^{11.} ἐνίκησαν] All else add αὐτόν.

 $[\]dot{\epsilon}\nu \ \tau \dot{\varphi} \ a l_{\mu} a \tau_{\iota} \dots \delta i \dot{\alpha} \ \tau b \nu \ \lambda \dot{\delta} \gamma o \nu$] Nearly all else have $\delta i \dot{\alpha} \ \tau \dot{\delta} \ a l_{\mu} a \dots \delta i \dot{\alpha} \ \tau \dot{\delta} \nu \ \lambda \dot{\delta} \gamma o \nu$. Possibly the reading of S is meant to represent this; see note on Syr. text. For $\delta i \dot{\alpha}$ with accus. cp. iv. 11, and see notes on the Greek and Syr. texts there.

αὐτοῦ] So mss. 43, 47, 87, for αὐτῶν.

14 † Ίδοὺ αἱ οὐαὶ αἱ δύο ἀπῆλ θ ον καὶ ίδου ή οὐαὶ ή τρίτη *ἔρχεται ταχύ. 15 Καὶ ὁ ἔβδομος ἄγγελος ἐσάλπισε, καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῶ οὐρανῷ λέγοντες, ἐγένετο ἡ βασιλεία τοῦ κόσμου †καί τοῦ Θεοῦ ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ ἐβασίλευσεν 16 είς τοὺς αἰώνας τών αἰώνων. καὶ οί είκοσι καὶ τέσσαρες πρεσβύτεροι οῦ ένώπιον τοῦ Θεοῦ κάθηνται ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ Θεῷ 17 λέγοντες, εὐχαριστοῦμέν σοι Κύριε ό Θεὸς ὁ παντοκράτωρ' ὁ ὢν καὶ ὁ ην ότι είληφας την δύναμίν σου 18 την μεγάλην καὶ έβασίλευσας καὶ τὰ ἔθνη ἀργίσθησαν. καὶ ἦλθεν ή όργή σου καὶ ὁ καιρὸς τῶν νεκρῶν κριθήναι καὶ δοῦναι τὸν μισθὸν τοις δούλοις σου τοις προφήταις, καὶ τοις άγίοις και τοις φοβουμένοις τὸ όνομά σου τοῖς μικροῖς μετὰ τῶν μεγάλων καὶ διαφθείραι τοὺς διαφθείραντας την γην. καὶ ηνοίγη 6 19 ναὸς ἐν τῷ οὐρανῷ, καὶ ἄφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῶ· καὶ ἐγένοντο ἀστραπαὶ καὶ βρονταί καὶ φωναί καὶ *σεισμὸς καὶ χάλαζα μεγάλη. καὶ σημεῖον ΧΙΙ. μέγα ἄφθη ἐν τῷ οὐρανῷ· γυνὴ περιβεβλημένη τὸν ἤλιον καὶ ἡ σελήνη ύποκάτω των ποδων αὐτης. καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος *ἀστέρων δώδεκα καὶ ἐν γαστρὶ 2 έχουσα καὶ κράζουσα καὶ ώδίνουσα καὶ βασανιζομένη τεκείν. καὶ ἄφθη 3

14. †ίδοὺ ai οὐal ai δύο ἀπῆλθον] All else om. ἰδού and read ἢ οὐal ἡ δευτέρα, with verb in sing.: and (except ms. 7) om. the following κal. But see note on Syr.text.

* $\xi \rho \chi \epsilon \tau \alpha i$] Lit., $\hat{\epsilon} \lambda \dot{\eta} \lambda v \theta \epsilon$: but the change of a point in the Syriac (see note on it) restores the present, which $\mathbf Z$ and all else read.

15. λέγοντες] Οτ -ουσαι.

κόσμου †καί] There is no other evidence for this καί, which I obelize as probably being an insertion made in the Syriac. Cp. xii. 10.

 $\Theta \epsilon o \hat{v}$] So one ms. (28), also pr: the rest read, Kuolov.

 $\epsilon \beta \alpha \sigma (\lambda \epsilon \nu \sigma \epsilon \nu)$ So am (?): all else pres. or fut.

16. of ἐνώπιον . . . καθηνται] Or of ἐνώπιον . . . καθημενοι. The latter is read by rec. with P; the former by rev. with C. The other MSS., and many mss., also Σ, read the passage with variations; none of which agrees with the rendering of S: but lat. supports it.

17. $\delta \tau_i$] So all Greek, and Σ . Or δs , as g, αm , &c. 18. $\kappa \rho_i \theta \hat{\eta} \nu \alpha_i$: $\kappa \alpha l$ δοῦναι . . . διαφθερείςαι] Lit., $\delta \nu \alpha$ $\kappa \rho_i \theta \hat{\omega} \alpha_i$: $\kappa \alpha l$ δώσεις . . . διαφθερείς.

τοῖς μικροῖς μετὰ τῶν μεγάλων] All else for μετά have καί (with change of case of following words), and some read both adjectives in accusative. Sinclines to τοῖς μικροῖς. Cp. Ps. cxiii. 21 (LXX.).

διαφθείραντας] So apparently S and Z, with C and some mss.(7,87,&c.), and lat.: the rest διαφθείροντας.

19. δ ναός All else add τοῦ Θεοῦ.

 $\vec{\epsilon} \nu \ \tau \hat{\phi} \ \vec{o} \vec{v} \rho a \nu \hat{\phi}$ So rec. with $\bowtie P Q$, and most mss., and pr and vg, also $\Sigma : \Lambda \subset [\text{Tisch. wrongly adds } P]$ and the other Greek copies prefix δ , which also g and \hbar confirm.

τῷ ναῷ] All else, except arm, add αὐτοῦ.

βρονταί καὶ φωναί] So a few mss. (14, 28, 36, 38, 73, 87, &c.), \mathbf{x} , \mathbf{g} , and \mathbf{h} : \mathbf{vg} om. βρονταί καί [except arm, which places it before ἀστραπαί]: nearly all else φωναί καὶ βρονταί.

* $\sigma\epsilon_i\sigma\mu\delta s$] S reads a word = $\pi\hat{v}\rho$: but an obvious correction of the Syriac text (see note on it) restores $\sigma\epsilon_i\sigma\mu\delta s$. Cp. vi. 12.

XII. 1. * $\mathring{a}\sigma\tau\acute{e}\rho\omega\nu$] The word in $S=\mathring{a}\kappa\alpha\nu\vartheta\mathring{\omega}\nu$: but by the insertion of a single letter (see note on Syr. text) $\mathring{a}\sigma\tau\acute{e}\rho\omega\nu$ is restored.

ἔχουσα καί] So N C and ms. 95, vt and am: the rest (including ∑) om. καί.

κράζουσα] So am only: the other lat., clamat, or -abat, or -avit. But the ptcp. may represent κράζει, which is the reading of \aleph A P and some mss.; though the structure of the sentence in S is against this. Σ supports ἔκραζεν, with C and some mss.; not ἔκραξεν [as wrongly stated by Tisch.] with Q and some mss.

καὶ ἀδίνουσα] This καί is supported by A alone among Greek copies, and Σ among versions.

την μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ αναβαίνον έκ της θαλάσσης ποιήσει μετ' αὐτῶν πόλεμον, καὶ νικήσει 8 αὐτούς καὶ ἀποκτενεῖ αὐτούς. καὶ τὰ πτώματα αὐτῶν ἐπὶ τῶν πλατειῶν της πόλεως της μεγάλης ήτις καλείται πνευματικώς Σόδομα καὶ Αἴγυπτος όπου ὁ Κύριος αὐτῶν ἐσταυρώθη. ο καὶ βλέπουσιν ἐκ τῶν φυλῶν καὶ λαῶν καὶ γλωσσῶν καὶ ἐθνῶν τὰ πτώματα αὐτῶν ἡμέρας τρεῖς καὶ ημισυ καὶ τὰ πτώματα αὐτῶν οὐκάφήτο σουσι τεθήναι είς μνήματα. καὶ οί κατοικουντες έπὶ τῆς γῆς χαρήσονται έπ' αὐτοῖς καὶ εὐφρανθήσονται καὶ δῶρα πέμψουσιν ἀλλήλοις. ὅτι οἱ δύο προφήται έβασάνισαν τούς κατοι-

κουντας έπὶ τῆς γῆς. καὶ μετὰ τρείς ιι ήμέρας καὶ ήμισυ, πνεῦμα ζῶν ἐκ τοῦ Θεοῦ εἰσηλθεν ἐν αὐτοῖς καὶ ἔστησαν έπὶ τοὺς πόδας αὐτῶν †καὶ πνεῦμα ζωής έπεσεν έπ' αὐτοὺς καὶ φόβος μέγας έγένετο έπὶ τοὺς θεωροῦντας αὐτούς. καὶ ἤκουσαν φωνῆς μεγάλης 12 έκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς, ανάβατε ώδε. και ανέβησαν είς τον οὐρανὸν ἐν τῆ νεφέλη καὶ ἐθεώρουν αὐτοὺς οἱ ἐχθροὶ αὐτῶν. καὶ ἐν 13 έκείνη τῆ ὤρα ἐγένετο σεισμὸς μέγας καὶ τὸ δέκατον τῆς πόλεως ἔπεσαν καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ καὶ ονόματα ἄνθρωποι χιλιάδες έπτά: καὶ οἱ λοιποὶ ἐν φόβω ἐγένοντο καὶ ἔδωκαν δόξαν τῷ Θεῷ τῷ ἐν τῷ οὐρανῷ·

7. θαλάσσης] All else have ἀβύσσου, which perhaps is what S intends to represent here: so xvii. 8 infr. (but not elsewhere, the reference in both places being to "the beast out of the sea": cp. xiii. 1; Dan. vii. 3).

τῶν πλατειῶν] So lat. (? pr): all else sing.
 ὅπου] So mss. 1, 7, 14, 35, 36, 87, &c. The MSS.,
 most mss., Z and lat. and most versions, add καί.

9. φυλῶν καὶ λαῶν] So κ (alone of Greek), and vg [cl, with some; not am, &c.]: all else transpose the two nouns. In S, they are marked for transposition.

τὰ πτώματα . . . τὰ πτώματα] So P and some mss., and \ge and lat. (pr om. the former; arm, the latter): the rest have τὸ πτῶμα . . . τὰ πτώματα.

ἀφήσουσι] So rec., with Q and most mss.; and Σ and other versions: the rest, mostly, ἀφιοῦσι. μνήματα] So rec., with a few mss., lat. except

g, and Σ [dnp; not l]: the rest, singular. [A hiat]. 10. of κατοικοῦντες ἐπὶ τῆς γῆς] Or [ἐπὶ] τὴν γῆν. The Syriac does not determine the case, nor does it express the preposition. The phrase is very frequent in Apoc. (see iii. 10 supr.), usually with gen., and is with little variation rendered by S as here.

χαρήσονται] So one ms. (38): but the others, and the MSS., read χαίρουσιν: rec., χαροῦσιν. Σ and lat., and most versions, support the future.

$$\label{eq:continuous} \begin{split} \epsilon \tilde{\nu}\phi \rho a\nu\theta h\sigma o\nu\tau ai] & \text{ In this case } Q \text{ and most mss.} \\ \text{support the future; also most versions, as in last note:} \\ \text{against the present, which the other MSS. give.} \end{split}$$

 $\pi \epsilon \mu \psi ο \nu \sigma \iota \nu$] So A C and many mss.: Q and many more, δώσουσιν: pprox P, and a few, $\pi \epsilon \mu \pi o \nu \sigma \iota \nu$. Versions as in the previous notes.

ὅτι οἱ δύο προφῆται] Lit., διὰ [τοὺs] δύο προφήτας οῖ (οr ὅτι). All else ins. οὖτοι after ὅτι.

11. $\tau \rho \epsilon \hat{i} s$] So apparently S, with \bowtie P, mss. 1, 14, 28, 35, 36, 38, 152, &c., and lat.: all else, $\tau \hat{a} s$ $\tau \rho \epsilon \hat{i} s$.

 $\dot{\epsilon}\nu$ $a\dot{\nu}\tau o \hat{i}s$] So A and some mss.; \Join Q and many mss. have $\dot{\epsilon}is$ $a\dot{\nu}\tau o \dot{\nu}s$. Between these readings, S and Ξ fail to decide, but are against $a\dot{\nu}\tau o \hat{i}s$ (of C P) and $\dot{\epsilon}\pi'$ $a\dot{\nu}\tau o \dot{\nu}s$ (of rec.).

†καὶ πνεῦμα ζωῆς ἔπεσεν ἐπ' αὐτούς] These words are no doubt an interpolation, without Greek authority; see note on Syr. text. If accordingly we om. them, we ought perhaps (with all else) to read $\langle \omega \hat{\eta} s \rangle$ for ζῶν in the sentence before, and ἔπεσεν [or ἐπέπεσεν] for ἐγένετο in the sentence following.

12. ἐθεώρουν] So two mss. (38, 97): all other authorities ἐθεώρησαν.

13. $\tilde{\epsilon}\pi\epsilon\sigma\alpha\nu$] All else, $\tilde{\epsilon}\pi\epsilon\sigma\epsilon$. The punctuation of S connects this verb with $\tilde{\alpha}\pi\epsilon\kappa\tau\tilde{\alpha}\nu\theta\eta\sigma\alpha\nu$ following.

καὶ ὀνόματα ἄνθρωποι] All else omit καί, and read ἀνθρώπων.

 $\ell \nu \ \phi \delta \beta \varphi$] This is the reading of \aleph , and of one ms. (14), and is apparently represented by the rendering of \aleph ; also of pr and vg. The other Greek have $\ell \omega \phi \delta \omega$, and so \aleph , and g.

τῷ ἐν τῷ οὐρανῷ] Σ om.: all else τοῦ οὐρανοῦ.

πικρανεί σοι την κοιλίαν σου άλλ' έν 10 τῶ στόματί σου ἔσται ὡς μέλι. καὶ έλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό καὶ ην ἐν τῷ στόματί μου ὡς μέλι γλυκύ καὶ ότε έφαγον αὐτὸ ἐπι-11 κράνθη ή κοιλία μου. καὶ λέγει μοι δεί σε πάλιν προφητεύσαι έπὶ ἔθνεσι καὶ λαοῖς καὶ γλώσσαις καὶ ΧΙ. βασιλεύσι πολλοίς. καὶ έδόθη μοι κάλαμος όμοιος ράβδω καὶ είστήκει ό άγγελος λέγων έγειραι καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ, καὶ τὸ θυσιαστήριον καὶ τοὺς προσκυνοῦν-2 τας ἐν αὐτῶ. καὶ τὴν αὐλὴν τὴν έσωθεν τοῦ ναοῦ, ἔκβαλε ἔξωθεν καὶ μὴ αὐτὴν μετρήσης ὅτι ἐδόθη τοις έθνεσι και την πόλιν την άγίαν πατήσουσι μηνας τεσσαρά-

κοντα καὶ δύο. καὶ δώσω τοῖς δυσὶ 3 μάρτυσί μου ΐνα προφητεύσουσιν, ήμέρας χιλίας καὶ διακοσίας καὶ έξήκοντα περιβεβλημένοι σάκκους. οῦτοί εἰσι δύο ἐλαῖαι καὶ δύο 4 λυχνίαι οἱ ἐνώπιον τοῦ Κυρίου πασης της γης έστωτες. καὶ εί τις 5 θελει άδικησαι αὐτούς, πῦρ ἐκπορεύεται έκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν καὶ ὄστις θέλει ἀδικήσαι αὐτούς, οὖτω δεῖ αὐτοὺς ἀποκτανθῆναι. καὶ 6 οθτοι έχουσι την έξουσίαν κλείσαι τον ουρανόν, ίνα μη βρέχη ύετος έν ταις ήμέραις της προφητείας αὐτῶν. καὶ έξουσίαν έχουσι στρέφειν τὰ ύδατα είς αξμα· καὶ *πατάξαι\ τὴν γῆν ἐν πάση πληγῆ ὁσάκις έὰν θελήσωσι. καὶ ὅταν τελέσωσι 7

σοι σου] All else read σου before, and om. after, την κοιλίαν.

ἔσται] All else add γλυκύ.

11. λέγει μοι] So P and many mss., Σ and vt and vg [cl, with arm, &c.], &c.: but the other Greek [C hiat, x.10—xi.3], and am, read λέγουσί μοι.

 $\delta \epsilon \hat{\iota} \ \sigma \epsilon \ \pi \dot{\alpha} \lambda \iota \nu$] Lit., δέδοταί σοι πάλιν χρόνος: but see note on Syr. text, iv. 1.

ĕθνεσι και λαοίs] So cl (not am or arm), and ≥ with ἐπί before λαοίs: all else place λαοίs first.

XI. 1. και είστήκει δ ἄγγελος] So Σ [but l prefixes *], with Q and several mss.; also arm. The other Greek copies, and versions (including lat. except arm), om.

2. $\tau h \nu \ \epsilon \sigma \omega \theta \epsilon \nu$] So N and a few mss. (1, 35, 87, &c.): nearly all the other authorities have $\tau h \nu \ \epsilon \xi \omega \theta \epsilon \nu$] So A, with some mss. (including 1, 35, 87, as in last note): Q and many, $\epsilon \xi \omega$; P $\epsilon \sigma \omega \theta \epsilon \nu$, and N $\epsilon \sigma \omega$.

3. Γνα προφητεύσουσιν] Lit., προφητεύσαι. All else, except pr, have καί for Γνα. See first note on ii. 27. περιβεβλημένοι] Or -μένους.

4. δύο...δύο] So apparently S, and probably Σ. All else prefix a to the former word; and nearly all, except N, to the latter.

oi . . . ἐστῶτες] Or αi . . . ἐστῶτες. πάσης] S alone ins. this word.

5. Et tis $\theta \in \lambda$ Ei] Or possibly $\zeta \eta \tau \epsilon \hat{i}$, but for this latter there is no support: see note on Syr. text.

 $\theta \notin \lambda \in i \ \delta \delta \iota \kappa \hat{\eta} \sigma \alpha i \ a \delta \tau o \delta s \ (bis)$] The position of the pronoun after both verbs (in S, not Σ) is probably due to the Syr. idiom; but is supported; in the first instance, by ms. 14 alone; in the second, by \aleph alone.

ὄστις] So ms. 38: the rest εἴ [ἤ] τις. δεῖ αὐτούς] So ms. 87: all else, δεῖ αὐτόν.

καὶ οῦτοι] All else om. καί.

βρέχη] Lit., καταβαίνη.

 $\delta \epsilon \tau \delta s$] A few mss., and g, place this word thus: Ξ , and most Greek copies, and versions, place it before the verb; ϵg om.

ϵν τα \hat{i} ς ἡμϵραις] So ms. 1; pr, in diebus: all other Greek, τὰς ἡμϵρας.

στρέφειν τὰ ὕδατα] All else, ἐπὶ τῶν ὑδάτων στρέφειν αὐτά.

* $\pi \alpha \tau \dot{\alpha} \xi \alpha i$] The verb used by $S = \tau \alpha \pi \epsilon i \nu \hat{\omega} \sigma \alpha i$, but an obvious correction of the Syr. text (see note on it) restores $\pi \alpha \tau \dot{\alpha} \xi \alpha i$.

δσάκις έάν] So all authorities; lit., έφ' δσον: see note on Syr. text.

θελήσωσι] Or -σουσι.

Χ. Καὶ εἶδον ἄλλον ἄγγελον καταβαίνοντα έκ τοῦ οὐρανοῦ περιβεβλημένον νεφέλην καὶ ή ίρις ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες 2 αὐτοῦ ὡς *στῦλοι πυρός καὶ ἔχων έν τῆ χειρὶ αὐτοῦ βιβλαρίδιον άνεωγμένον καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, 3 τον δε εὐώνυμον έπὶ της γης καὶ έκραξε φωνή μεγάλη ὥσπερ λέων μυκαται καὶ ότε ἔκραξεν ἐλάλησαν αἱ έπτὰ βρονταὶ ταῖς έαυτῶν 4 φωναίς. καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταί, ἔμελλον γράφειν. Καὶ ἤκουσα φωνην έκ τοῦ οὐρανοῦ τοῦ έβδόμου λέγουσαν, σφράγισον δ έλάλησαν αί έπτὰ βρονταὶ καὶ μὴ αὐτὸ γράψης.

καὶ ὁ ἄγγελος ὃν εἶδον ἐστῶτα ἐπὶ ς τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ὃς ἦρε τὴν χεῖρα αὐτοῦ εἰς τὸν οὐρανόν: καὶ ὁ ἄμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων: ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῆ, ὅτι χρόνος οὐκ ἔσται ἔτι: *ἀλλὰ\ ἐν ταῖς ἡμέραις τοῦ γ ἑβδόμου ἀγγέλου, ὅταν μέλλη σαλπίζειν, καὶ ἐτελέσθη τὸ μυστήριον τοῦ Θεοῦ, ὃ εὐηγγέλισε τοὺς δούλους αὐτοῦ τοὺς προφήτας.

Καὶ φωνὴν ἤκουσα ἐκ τοῦ οὐρανοῦ 8 πάλιν λαλοῦσαν μετ' ἐμοῦ καὶ λέγουσαν' ἔπαγε λάβε τὸ βιβλαρίδιον τὸ ἐν τῆ χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς γῆς καὶ ἐπὶ τῆς θαλάσσης, καὶ κατάφαγε αὐτὸ καὶ 9

Χ. 1. ἄγγελον] All else add ἐσχυρόν.

* $\sigma\tau\hat{\nu}\lambda oi$] S has here a word = $\check{\alpha}\nu\theta\rho\alpha\kappa\epsilon s$, which, however, I take to be a misreading (see note on Syrtext) on the part of the Syriac scribe for the similar word = $\sigma\tau\hat{\nu}\lambda oi$, which I therefore restore, as read by most: but ms. 38 has $\sigma\tau\hat{\nu}\lambda os$, with Σ , αm , αrm , &c.

2. $\xi \chi \omega \nu$] Or $\epsilon \hat{l} \chi \epsilon \nu$.

ταῖs . . . φωναῖs] So ⋈, and one ms. (7), and g; pr om.: all else, including ∑ and vg, give accus.

4. $\tau o \tilde{v} \in \beta \delta \delta \omega v$] Or $\tau \eta \nu \in \beta \delta \delta \omega \eta \nu$: but no other authority supports the insertion of either. It is uncertain whether S means, "from heaven, the seventh [voice]," or, "from the seventh heaven." Possibly a marginal reference to verse 7, or lateral transference from it, has here crept into the text.

δ . . . αὖτό] All else plural.

5. $\gamma \hat{\eta} s$] Lit., $\xi \eta \rho \hat{a} s$: but see note on Syr. text.

 δs So S, but all else om. Probably the Syriac prefix = δs has been inserted by mistake, and the word ought to be obelized.

 $\tau \dot{\eta} \nu \chi \epsilon \hat{i} \rho a \ a \dot{\nu} \tau o \hat{v}$ So A, one or two mss. (1, 36), and vg: the rest, with vt and Σ , add $\tau \dot{\eta} \nu \delta \epsilon \xi \iota d \nu$.

6. S agrees with \bowtie A, a few mss., and vt, in omitting $\kappa a i \tau \dot{\eta} \nu \theta \dot{\alpha} \lambda a \sigma \sigma a \nu \kappa a i \tau \dot{\alpha} \dot{\epsilon} \nu a \dot{v} \tau \dot{\eta}$: against the other Greek copies, Σ , and vg.

χρόνος οὐκ ἔσται ἔτι] S places ἔτι first; but

there is no Greek authority for that arrangement of the words, nor for any except that which I have given, or $\chi \rho$. $o b \kappa \epsilon \tau \iota$ $\epsilon \sigma \tau a \iota$, as all MSS., and nearly all mss. The latter is followed by Σ , but it is clear that S means to separate $\xi \tau \iota$ from $o b \kappa$ —as also lat.

7. *ἀλλά] S has οὐκ, but this is evidently due to the accidental emission of a single letter by the Syriac scribe. See note on Syr. text.

ἡμέραις] All else add της φωνης.

δ] So a few mss.; against &s, which is read by all other copies, and versions (Σ included). Perhaps the pronoun in S is meant to represent 3s—a possible reading, but unsupported elsewhere.

 $\epsilon i \eta \gamma \gamma \epsilon \lambda \iota \sigma \epsilon$ τους...] S is here indecisive, (1) between act. and mid.; (2) between accus. and dat.

δούλους αὐτοῦ] So Q and many mss.: the rest,

έαυτοῦ δ. (Σ ambiguous; also lat.).

φωνην ήκουσα] One ms. (7), and rt, and vg [cl, with arm, &c.; not am] support this reading; against all other copies and versions, including ∑ and am, which have ή φωνή ην ήκουσα.

τὸ βιβλαρίδιον τό] All else add ἡνεφγμένον.

γη̂s . . . θαλάσσης] All else transpose.

9. και κατάφαγε] All else prefix (with slight variations) και ἀπῆλθον πρὸς τὸν ἄγγελον λέγων αὐτῷ δοῦναί μοι τὸ βιβλαρίδιον και λέγει μοι, λάβε.

σαρας άγγελους τούς δεδεμένους έπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτη. 15 καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ήτοιμασμένοι είς την ώραν καὶ είς την ήμέραν καὶ είς τὸν μηνα καὶ είς τον ένιαυτόν, ίνα αποκτείνωσι το 16 τρίτον των ἀνθρώπων, καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἱππικοῦ, δύο μυριάδας μυριάδων ήκουσα τὸν ἀρι-17 θμὸν αὐτῶν. καὶ τοὺς καθημένους έπ' αὐτῶν ἔχοντας θώρακας πυρίνους. καὶ †ύάκινθον θειώδη. καὶ αἱ κεφαλαὶ τῶν ἴππων αὐτῶν, ὡς κεφαλαὶ λεόντων καὶ ἐκ τοῦ στόματος αὐτῶν έκπορεύεται πῦρ καὶ θεῖον καὶ 18 καπνός. καὶ ἀπὸ τῶν τριῶν πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν

άνθρώπων καὶ ἐκ τοῦ πυρὸς καὶ ἐκ τοῦ θείου καὶ ἐκ τοῦ καπνοῦ τοῦ έκπορευομένου έκ τοῦ στόματος αὐτῶν. ἡ γὰρ ἐξουσία τῶν ἴππων ἐν το τῷ στόματι αὐτῶν καὶ ἐν ταῖς οὐραῖς αὐτῶν, καὶ οἱ λοιποὶ τῶν ἀνθρώπων 20 οι ουκ απεκτάνθησαν έν ταις πληγαις ταύταις, οὖτε μετενόησαν ἐκ τοῦ ἔργου τῶν χειρῶν αὐτῶν, ἴνα μὴ προσκυνήσουσι τὰ δαιμόνια καὶ τὰ είδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ ξύλινα καὶ τὰ λίθινα, α οὔτε βλέπειν *δύνανται οὖτε ἀκούειν οὖτε περιπατεῖν, καὶ 21 οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν καὶ ἐκ τῶν φαρμακειῶν αὐτῶν καὶ ἐκ της πορνείας αὐτῶν.

15. εἰs τὴν ἡμέραν] So Q and many mss., and Σ: but most om. εἰs τήν.

εἰς τὸν . . . εἰς τόν] S and Σ alone ins. the preposition in these places.

16. τοῦ ἱππικοῦ] Lit., τῶν ἱππέων, but for this there is no support, except pr.

 $\mu\nu\rho\iota\delta\delta\alpha$ s] So Σ [\tilde{r}], with \aleph alone. All else have $\mu\nu\rho\iota\delta\delta\epsilon$ s, with or without $\delta\delta\sigma$ [or $\delta\iota\sigma$ -] prefixed. In S, and Σ [d l p; not n] the punctuation shows that the word is regarded as accusative, in apposition with $\tau\delta\nu$ $\delta\rho\iota\theta\iota d\sigma\nu$.

17. $\kappa a l$ rods $\kappa a \theta \eta \mu \ell \nu o \nu s$. . . $\xi \chi o \nu \tau a s$] S omits the opening words of this verse, $\kappa a l$ o $\delta \tau \omega s$ e l $\delta o \nu$ rods l $\tau \tau o \nu s$ e l $\delta \rho d \sigma \epsilon l$. This text, with this omission, rather represents $\kappa a l$ o l $\kappa a \theta \eta \mu \epsilon \nu o l$ $\xi \chi o \nu \tau \epsilon s$ [or $\xi \chi o \nu \sigma l$]. See note on Syr. text. But I think it best to treat the omission as casual (whether in the Syriac or in its Greek original), and to leave the rest of the Greek text unaltered. As it thus stands, the accusative may be regarded as pendent.

θώρακας πυρίνους] S (not Σ) writes these words in singular: cp. verse 9.

† ὑάκινθον θειώδη] Lit., καρχήδονα θείου: all else have ὑακινθίνους καὶ θειώδεις. See note on Syr. text.

τῶν ἵππων αὐτῶν] S alone ins. pron.

τοῦ στόματος] All Greek copies have plural: also Σ and the other versions; except the lat., which agree with S: cp. next verse.

και θεΐον και καπνός] All else reverse the

position of these two nouns here; and so in verse 18. The colon is superfluous.

18. καὶ ἀπὸ . . . καὶ ἐκ τοῦ πυρόs] S and Z, and cl, alone have καί in the former of these two places: S alone in the latter.

 $\epsilon \kappa \tau \sigma \tilde{v} \kappa \alpha \pi \nu \sigma \tilde{v}$ So Σ with C P and some of the same mss. as in last, and g and vg [cl, &c.; not am or arm]: the rest om. $\epsilon \kappa$.

τοῦ στόματος] Two mss. (91, 95) here support S; also lat.: but all else plural.

19. $\dot{\eta} \gamma d\rho$] Lit., $\delta \tau \iota \dot{\eta}$: but for this reading there is no support.

στόματι αὐτῶν] All else add substantive verb.
οὐραῖς αὐτῶν] S alone om. the concluding clause, at γὰρ οὐραὶ . . . ἀδικοῦσι.

20. οὅτε] Οτ οὐδέ.

τοῦ ἔργου] All else plural. προσκυνήσουσι] Or -σωσι.

ξύλινα . . . λίθινα] So N alone: all else reverse the position of these two adjectives.

*δύνανται] Or *δύναται. S alone om.; but as this appears to be accidental, I supply the word.

ούτε περιπατείν] Lit., ή περιπατείν.
21. καὶ ἐκ...καὶ ἐκ] All else (in both places) ούτε ἐκ.
φαρμακειῶν] Οτ φαρμάκων: but see note on

πορνείας αὐτῶν] All else (except pr) add οὅτε ἐκ τῶν κλεμμάτων αὐτῶν.

19

6 θρωπον. καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον καὶ οὐ μὴ εὖρωσιν αὐτόν καὶ ἐπιθυμήσουσιν ἀποθανείν, καὶ 7 Φεύξεται ὁ θάνατος ἀπ' αὐτῶν. καὶ τὸ ὁμοίωμα τῶν ἀκρίδων ὅμοιον ίπποις ήτοιμασμένοις είς πόλεμον. καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι δμοιοι χρυσώ: καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων 8 καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν. 9 καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων καὶ είχον θώρακας ώς θώρακας σιδηρούς. καὶ ή φωνή τῶν πτερύγων αὐτῶν ὡς φωνή άρμάτων ἵππων πολλών τρε-10 χόντων είς πόλεμον. καὶ ἔχουσιν

ουράς δμοίας σκορπίω καὶ κέντρα †δέι ἐν ταῖς οὐραῖς αὐτῶν καὶ ή έξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μήνας πέντε. καὶ ἔχουσιν 11 έπ' αὐτῶν *βασιλέα τὸν ἄγγελον της άβύσσου φ όνομα Έβραϊστὶ ' Αβαδδών καὶ ἐν τῆ Ελληνικῆ ονομα έχει Απολύων. ή οὐαὶ ή 12 μία ἀπηλθεν, ἰδοὺ ἔρχονται ἔτι δύο οὐαί. Μετὰ ταῦτα ὁ ἔκτος 13 άγγελος ἐσάλπισε. καὶ ἤκουσα φωνήν μίαν, έκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ· λέγοντα τῷ ἔκτῳ ἀγγέλῳ ὁ ἔχων 14 τὴν σάλπιγγα, λῦσον τοὺς τέσ-

6. οὐ μὴ εδρωσιν] Οτ εύρήσουσιν (or -ωσιν).

φείξεται] S and Z, with Q and most mss., and lat., followed by rec.; against φείγει of A P (κφυγη) and a few mss., followed by rev.

7. τὸ ὁμοίωμα] All else τὰ ὁμοιώματα, except $\mathbf Z$ and g.

δμοιον] Or δμοια, with nearly all authorities; or δμοιοι, with ** alone. Σ apparently supports **, but its text shows signs here of conflation with S. See note on Syr. text.

στέφανοι ὅμοιοι . . . ἀνθρώπων] S, by omitting the points which mark the plural, appears to make these nouns singular; but I treat this as an oversight of the scribe (and so in \mathbf{Z} l as regards the former), and retain the plural, with all the other authorities. The word by which $\pi\rho\delta\sigma\omega\pi\alpha$ is here rendered is, though plural in form, the usual equivalent of $\pi\rho\delta\sigma\omega\pi\sigma\nu$, but is used also, as here, for the plural.

8. $\epsilon l \chi o \nu$] Or $\epsilon \chi o \nu \sigma \iota$ (as verses 10 and 11, but not 9); but for this reading there is here no authority.

λεόντων] So h: all else add $\hat{\eta}$ σαν, except ms.73. 9. θώρακας . . . θώρακας σιδηροῦς] S (not Σ) writes these words as singular (cp. verse 7, στέφανοι).

10. σκορπίφ] All else plural. [C hiat, x.10—xi.5.] καὶ κέντρα †δὲ ἐν] The δέ is obelized in S. The reading καὶ κέντρα ἐν is supported by many mss. and versions, including vg, but vt is doubtful. But the MSS., many mss., Σ and other versions, give καὶ κέντρα καὶ ἐν. The reading of rec., καὶ κέντρα ἢν ἐν, is weakly supported.

καὶ ἡ ἐξουσία αὐτῶν] A few mss. (1, 36, 79, &c.),

h, and pr, and vg [cl, with arm, &c.; not am, &c.] give $\kappa \alpha i$: the rest (including all MSS., g, and Σ) om.; Σ , with Q and many mss., reading $\hat{\epsilon}\xi o \nu \sigma (\alpha \nu \ \hat{\epsilon}\chi o \nu \sigma \nu \nu)$.

11. $\kappa \alpha l \not\in \chi o \nu \sigma \iota \nu$ P and some mss., lat., \mathbb{Z} , and most versions, ins. $\kappa \alpha l$: the rest om. The Greek copies are divided between $\not\in \chi o \nu \sigma \iota \nu$ and $\not\in \chi o \nu \sigma \alpha \iota$: of the lat., h, pr, and vg, have habebant; g, habent.

*βασιλέα] The word in S represents ἄγγελον: but as it differs from that which represents βασιλέα by the insertion of but a single letter, I treat it as a clerical error (see note on Syr. text), and restore βασιλέα.

 $\bar{\phi}$ ŏνομα] Lit., οὖ ŏνομα [αὐτοῦ]. One ms. (18) reads as above, and so N (with αὐτ $\bar{\phi}$ added); h, pr, and vg, cui nomen, as also Σ [d l p]. A P Q and most mss. have only ὅνομα αὐτ $\bar{\phi}$, and so g; also Σ n (with καί prefixed).

'Aβαδδών | See note on Syr. text.

Έλληνικ $\hat{\eta}$... 'Απολύων] (i) Lit., Συριακ $\hat{\eta}$: so vg adds latine... Exterminans (and vt similarly). (ii) Two mss. (49, 98) read (as S) ἀπολύων = Looser. See note on Syr. text; and cp. verse 14 (λ \hat{v} σον).

12, 13. Metà $\tau a \hat{v} \tau a \delta$ ékros] This reading is supported by a alone of Greek copies, and copt. alone of versions. Q and one ms. (14) have $\mathbf{K}al \mu e \tau \lambda \tau a \hat{v} \tau a \delta \dots$; many mss., Metà $\tau a \hat{v} \tau a \kappa a \delta \dots$; but A P, and most authorities (including \mathbf{Z} and g and vg), followed by rec., connect $\mu e \tau \lambda \tau a \hat{v} \tau a \omega$ with the preceding verse and place a full stop after, with $\mathbf{K}al$ following.

14. λέγοντα] Οτ -οντος, οτ -ουσαν.

 $\delta \ \tilde{\epsilon} \chi \omega \nu \tilde{}$ Or $\tau \hat{\psi} \ \tilde{\epsilon} \chi o \nu \tau \iota$, but for this there is little authority—and less (if any) for $\delta s \ \epsilon \tilde{l} \chi \epsilon$ of rec.

των ύδάτων ως άψίνθιον καὶ πολλοί των ανθρώπων απέθανον ότι έπι-12 κράνθησαν τὰ ὕδατα. Καὶ ὁ τέταρτος έσάλπισε, καὶ ἐπλήγη τὸ τρίτον τοῦ ήλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων καὶ έσκοτίσθησαν τὸ τρίτον αὐτῶν καὶ ἡ ἡμέρα οὐκ ἔφαινε τὸ τρίτον 13 αὐτης καὶ ή νὺξ ὁμοίως. ήκουσα ένὸς ἀετοῦ πετομένου ἐν τῷ οὐρανῷ λέγοντος οὐαὶ οὐαὶ οὐαὶ τοις κατοικούσιν έπι της γης έκ της φωνής τῶν σαλπίγγων τῶν τριῶν άγγέλων τῶν μελλόντων σαλπίζειν. ΙΧ. Καὶ ὁ πέμπτος ἐσάλπισε, καὶ εἶδον αστέρα έκ τοῦ οὐρανοῦ πεπτωκότα έπὶ της γης, καὶ έδόθη αὐτῷ ή κλεὶς των φρεάτων της άβύσσου. ανέβη καπνὸς ἐκ τῶν φρεάτων, ὡς καπνός καμίνου μεγάλης καιομένης. καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἀἡρ ἐκ τοῦ καπνοῦ τῶν φρεάτων. καὶ ἐκ τοῦ 3 καπνοῦ ἐξηλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία ἣν ἔχουσιν οί σκορπίοι της γης. καὶ ἐρρέθη 4 αὐταῖς ἴνα μὴ ἀδικήσωσι τὸν χόρτον της γης καὶ πᾶν χλωρὸν οὐδὲ δένδρα εἰ μὴ τοὺς ἀνθρώπους οἴτινες οὐκ ἔχουσι τὴν σφραγίδα τοῦ Θεοῦ έπὶ τῶν μετώπων αὐτῶν. καὶ ἐδόθη 5 αὐταῖς ἴνα μὴ ἀποκτείνωσιν αὐτούς, άλλα βασανισθήσονται μήνας πέντε καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμός σκορπίου όταν πέση έπ' άν-

ώs ἀψίνθιον] (i) For ώs, all else, except pr and h, read els. (ii) A few mss. (7, 28, 79) agree with S in reading ἄψινθος . . . ἀψίνθιον: nearly all else read άψινθον (for -ιον); * alone of Greek copies reads the latter word in both places.

ότι ἐπικράνθησαν τὰ ὕδατα] S alone, for ἐκ τῶν δδάτων, δτι ἐπικράνθησαν.

12. καὶ ἐσκοτίσθησαν] Or -ίσθη, which is the reading of the three mss. (35, 68, 87) which (with the Comm. of Andreas [Cod. Coislin.], and the Amrenian version) support S in substituting Kal with indicative for Vva σκοτισθη, the best attested and usual reading. ≥ combines both into a conflate reading: in ln, Υνα σκοτισθη̂ τὸ τρίτον αὐτῶν [] καὶ ἐσκοτίσθησαν [καὶ] ἡ ἡμέρα μὴ φάνη [or φαν $\hat{η}$, or φαίνη]: in d p more skilfully, % vα σκοτισθή το τρίτον αὐτῶν καὶ ἐσκοτίσθη ἡ ἡμέρα ἵνα μη φάνη [or as above]. See note on Syr. text.

οὐκ ἔφαινε] For μη φάνη [φαίνη], with the same three mss. (cp. note on $\chi \epsilon \iota \rho i$, ii. 1) and Comm.

13. καὶ ἤκουσα] All else prefix καὶ εἶδον.

τῷ οὐρανῷ] All else μεσουρανήματι [-ίσματι), which probably S intends. Cp. xiv. 6, xix. 17.

λέγοντος] All else add φωνη [μεγάλη].

τοι̂ς κατοικουσιν] Οι τους κατοικουντας. της φωνης] All else των λοιπων φωνων, except Σ [dnp; not l], which reads $\tau \hat{\eta} s \phi \omega \nu \hat{\eta} s \tau \hat{\omega} \nu$

τῶν σαλπίγγων] So Σ: all else τῆς σάλπιγγος.

IX. 1. $\epsilon \pi l \tau \hat{\eta} s \gamma \hat{\eta} s$] So mss. 38, 97, for $\epsilon l s \tau \hat{\eta} \nu \gamma \hat{\eta} \nu$, of nearly all else. Cp. vi. 13.

τῶν φρεάτων] All else τοῦ φρέατος, here, and next verse (bis).

2. μεγάλης καιομένης Τ So a few mss. (36, 38, &c.) and g; but & AP, many mss., h, pr, and vg, and other versions, followed by rec., om. the latter word; Q and many mss., and ∑, the former.

3. abraîs] Or abroîs (here, and verses 4 and 5). S and ≥ are indecisive here, the Syriac words for ἀκρίδες and for σκόρπιοι both being masc. Rec. has the fem., following P and most mss., against &, in all these places; A has fem. in verses 3 and 4 only; Q in verse 5 only.

ην έχουσιν] All else have as for ην, and all (except Σ) add έξουσίαν after έχουσιν.

4. ἀδικήσωσι] Or -σουσι.

καὶ πᾶν] Nearly all else, οὐδὲ [μηδὲ] πᾶν.

δένδρα] All else, πᾶν δένδρον.

aὐτῶν] So Σ, with Q and most mss., pr, and vg [cl, with most], and other versions: the other MSS., a few mss., g, and am, arm, &c., om.

5. βασανισθήσονται] Or -θ $\hat{\omega}$ σι. All else prefix $\hat{\iota}$ να. $\pi \in \mathfrak{o}_{\mathcal{H}} \in \mathfrak{m}$ S alone; but the MSS. and many mss. read (by etacism) πέση without ἐπί: against παίση, which the other authorities give (except a few mss., which have $\pi\lambda\dot{\eta}\xi\eta$). Cp. vii. 16, where one is tempted to conjecture παίση for πέση ἐπ', in view of this passage, and also of Esai. xlix. 10 [LXX].

3 έπτὰ σάλπιγγες. Καὶ ἄλλος ἢλθε καὶ ἐστάθη ἐπὶ τοῦ θυσιαστηρίου ἔχων λιβανωτὸν χρυσοῦν καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ ταῖς προσευχαῖς τῶν ἀγίων πάντων, ἐπὶ τὸ θυσιαστήριον τὸ ἐνώπιον τοῦ θρόνου. καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἀγίων, ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ Θεοῦ. καὶ εἴληφεν ὁ ἄγγελος τὸ λιβανωτόν, καὶ ἐγέμισεν αὐτὸ ἐκ τοῦ πυρὸς τοῦ ἐπὶ τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς τῆν γῆν καὶ ἐγένετο βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ καὶ σεισμός.

Καὶ οἱ ἐπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἐπτὰ σάλπιγγας, ἡτοίμασαν ἑαυτοὺς τὰνα σαλπίσωσι. Καὶ ὁ πρῶτος ἐσάλπισε· καὶ ἐγένετο χάλαζα καὶ πῦρ

μεμιγμένα ἐν ιδατι καὶ ἐβλήθησαν είς την γην' καὶ τὸ τρίτον της γης κατεκάη καὶ τὸ τρίτον τῶν δένδρων κατεκάη. καὶ πᾶς χόρτος τῆς γῆς κατεκάη. Καὶ ὁ δεύτερος ἐσάλπισε 8 καὶ ἐγένετο ὡς ὄρος μέγα καιόμενον έπεσεν είς την θάλασσαν καὶ έγένετο τὸ τρίτον τῆς θαλάσσης αἶμα καὶ 9 ἀπέθανε τὸ τρίτον πάντων τῶν κτισμάτων των έν τη θαλάσση τὸ έχον ψυχήν. καὶ τὸ τρίτον τῶν πλοίων διεφθάρη. Καὶ ὁ τρίτος ἐσάλπισε, 10 καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ώς λαμπάς καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων, καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται 11 ό *Αψινθος καὶ ἐγένετο τὸ τρίτον

3. ἄλλος] S alone omits ἄγγελος after this

ταῖς προσευχαῖς] Lit., ἐν ταῖς πρ., and so in next verse; but as it seems probable that S treats the dative as instrumental in both places, I think it best not to translate the prefixed preposition. \mathbf{Z} [d n p; but l doubtfully] uses the same prefix here; but in next verse that of the genitive. S is alone in omitting ἵνα δώσει [δώση, or δφ] before these words.

θυσιαστήριον] S alone om. to add το χρυσοῦν.
5. τοῦ ἐπὶ τοῦ θυσιαστηρίου] All else om. τοῦ ἐπί
[C hiat, viii. 5-ix. 16].

έγένετο] All else plural, except ms. 68.

7. $\ell\nu$ vbari] Or vbari. So Σ [ℓn ; for which d has $\ell\nu$ obpar ℓ]: but Σ p, with all else, $\ell\nu$ a $\ell\mu$ ari. The words a $\ell\mu$ ari and vbari might readily be confounded; but the equivalent words in Syriac are more nearly alike, and perhaps it would have been better to restore *a $\ell\mu$ ari in the Greek text. See, however, note on Syr. text.

 $\xi \beta \lambda \eta \theta \eta \sigma \alpha \nu$] So \mathbb{Z} , and a few mss.: the rest $\xi \beta \lambda \eta \theta \eta$.

 χ όρτος της γης] All else have $\chi\lambda\omega\rho\delta$ s instead of της γης: but possibly the Syr. noun is meant to represent χ όρτος $\chi\lambda\omega\rho\delta$ s, as Mk. vi. 39 (Psh.). See note on Syr. text.

8. δεύτερος] Without ἄγγελος following: so \aleph alone.

έγένετο ως] So ms. 95: all else om. ἐγένετο.
καιόμενον] So Q and many mss.: the other
Greek copies, and nearly all the versions (including Σ),
prefix πυρί.

έπεσεν] All else, $\hat{\epsilon}\beta\lambda\hat{\eta}\theta\eta$, which perhaps S intends.

9. πάντων] S and Σ alone ins. [l with *].

τὸ ἔχον All else, τὰ ἔχοντα.

 $\psi \nu \chi \eta \nu$ So w alone of Greek copies: all the rest, and lat. and most versions, plural [A hiat].

 $\delta i \epsilon \phi \theta \acute{a} \rho \eta$] So rec., with Q and many mss., and lat.; the other mss. and versions (including Σ) have plural.

10. τρίτος] All else add ἄγγελος: so verse 12, and

 $\lambda \alpha \mu \pi \delta s$] The word here used in S usually represents $\phi \lambda \delta \xi$, and in the only other place where λ . occurs in Apoc. (iv. 5) it is rendered differently. But I see no reason to doubt that λ . was found here in the Greek original: it is a word which seems to have had no proper equivalent in Syriac, and is usually transliterated not only by Ξ (as here) and Hkl., but by Psh.

11. δ"Αψινθος] S clearly distinguishes ἄψινθος here from ἀψίνθιον in next sentence. See next note.

έστωτες ενώπιον του θρόνου καί ένώπιον τοῦ ἀρνίου, καὶ περιβεβλημένοι στολάς λευκάς καὶ φοίνικες έν 10 ταίς χερσίν αὐτῶν καὶ κράζοντες φωνή μεγάλη καὶ λέγοντες ή σωτηρία τῷ Θεῷ ἡμῶν καὶ τῷ καθημένῳ ἐπὶ 11 τοῦ θρόνου καὶ τῷ ἀρνίῳ. καὶ πάντες οἱ ἄγγελοι εἱστήκεισαν κύκλω τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων καὶ ἔπεσον ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν 12 λέγοντες άμήν ή δόξα καὶ ή εὐλογία καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ή τιμή καὶ ή δύναμις καὶ ή ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς 13 αίωνας των αίωνων αμήν. Καὶ ἀπεκρίθη εξς έκ των πρεσβυτέρων λένων μοι οῦτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς τίνες 14 εἰσί; καὶ πόθεν ἦλθον; καὶ εἴρηκα αὐτῶ· κύριέ μου σὺ οἶδας. καὶ

εἶπέ μοι οὖτοί εἰσιν οἱ ἐρχόμενοι έκ της θλίψεως της μεγάλης, καὶ έπλυναν τὰς στολὰς αὐτῶν καὶ έλεύκαναν αὐτὰς ἐν τῷ αἴματι τοῦ άρνίου. διὰ τοῦτό εἰσιν ἐνώπιον τοῦ 15 θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς οὐ πει- 16 νάσουσιν οὐδε διψήσουσιν οὐδε μη πέση ἐπ' αὐτοὺς ὁ ἥλιος, οὐδὲ παν καθμα ότι τὸ ἀρνίον τὸ ἀνὰ 17 μέσον τοῦ θρόνου ποιμανεῖ αὐτούς καὶ όδηγήσει αὐτοὺς ἐπὶ ζωὴν καὶ έπὶ πηγὰς ύδάτων καὶ έξαλείψει πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν. Καὶ ὅταν ἤνοιξε τὴν σφραγίδα VIII. την έβδόμην, έγένετο σιγη έν τω οὐρανῷ, ὡς ἡμιώριον. Καὶ εἶδον τοὺς 2 έπτὰ ἀγγέλους οἱ ἐνώπιον τοῦ Θεοῦ είστήκεισαν καὶ έδόθησαν αὐτοῖς

δστῶτες] So apparently S and Σ (with ΝΑ P and some mss.). But the Syriac (as also Latin) is inconclusive here; and possibly ἐστῶτας (of Q and most mss.) may be intended by both; or ἐστῶτων of C and ms. 38.

καl περιβεβλημένοι] Or -ovs. The accusat is read by NACQ and most mss., and g: the nominat by P and a few mss.; also by pr and vg. The insertion of καl, in which S is supported only by pr, and other early citations of vt, seems to indicate that this ptcp. is meant to be of same case as the preceding one. But the Greek of this passage is (if the best copies may be trusted) so ungrammatical that one cannot draw any certain conclusions as to the text. $\phi olv \kappa \epsilon s$] Or -καs.

10. κράζοντες καὶ λέγοντες] Οι κράζονσι . . . καὶ λέγονσιν. But for λέγονσιν there seems to be no authority; and λέγοντες with καί prefixed seems to require κράζοντες, though the Greek evidence for it is slight, and for καί (which Σ on.) slighter.

και τῷ καθ.] Kal is peculiar to S.

^{11.} At end of verse, S alone om. καὶ προσεκύνησαν τῷ Θεῷ.

^{12.} $\mathring{\eta}$ εὐλογία καί] All else place these words before $\mathring{\eta}$ δόξα.

^{14.} εζρηκα] Οτ είπον.

^{16.} S, with ms. 36, om. $\ell n = 1$ after both $\pi \epsilon \nu \lambda d \sigma o \nu \sigma \nu$ and $\delta \iota \lambda \dot{\eta} \dot{\eta} \sigma o \nu \sigma \nu$, supported in the first case by N, and in the second by P and a few mss. (1, 36, 38, &c.). A Q and most mss. ins. in both places. \mathbb{Z} agrees with N [$d \mid p$; but n with Q], as do also pr and vg; but g with P [C hiat, vii. 14-17].

oude...oùde uh] Or oùde μh ...oùde où μh . 17. êtal (why kal êtal thytas] S alone: for êtal (whis π . (MSS., most mss., lat. and other versions), or êtal (what π . (some mss.); Σ doubtful.

 $[\]dot{\epsilon}\xi$ αλ $\dot{\epsilon}(\psi\epsilon\iota]$ S alone om. δ $\theta\epsilon\delta s$ after this verb. VIII. 1. $\delta\tau\alpha\nu$] Or $\delta\tau\epsilon$.

^{2.} είστήκεισαν] So S and Σ, supported by g, and ms. 38 and a few others (with varying orthography). All else have έστήκασι (pr and vg, stantes, which is indecisive).

ή ήμέρα ή μεγάλη της όργης αὐτῶν καὶ τίς δύναται σταθῆναι; ΥΠ. Καὶ μετὰ τοῦτο εἶδον, τέσσαρας άγγέλους έστωτας έπὶ τὰς τέσσαρας γωνίας της γης καὶ κρατοῦντας τοὺς τέσσαρας ἀνέμους ἴνα μὴ πνέη ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης, μήτε ἐπὶ πᾶν δένδρον. 2 καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολών ἡλίου, ἔχοντα σφραγίδα Θεοῦ ζώντος καὶ ἔκραξε φωνή μεγάλη τοις τέσσαρσιν άγγελοις οίς έδόθη αὐτοῖς ἀδικήσαι τὴν γῆν καὶ 3 την θάλασσαν λέγων, μη άδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα, ἄχρις οὖ σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν.

4 Καὶ ἤκουσα τὸν ἀριθμὸν τῶν

έσφραγισμένων, έκατον καὶ τεσσαράκοντα καὶ τέσσαρες χιλιάδες, ἐκ πάσης φυλής 'Ισραήλ. 'Εκ φυλής 5 'Ιούδα δώδεκα χιλιάδες' ἐκ φυλῆς 'Ρουβὴν δώδεκα χιλιάδες' ἐκ φυλῆς Γάδ δώδεκα χιλιάδες ἐκ φυλης 6 'Ασήρ, δώδεκα χιλιάδες' ἐκ φυλῆς Νεφθαλί, δώδεκα χιλιάδες φυλής Μανασή, δώδεκα χιλιάδες έκ φυλής Συμεών, δώδεκα χιλιάδες 7 έκ φυλής Ἰσαχὰρ δώδεκα χιλιάδες. έκ φυλής Λευΐ δώδεκα χιλιάδες έκ 8 φυλής Ζαβουλών, δώδεκα χιλιάδες. έκ φυλής Ἰωσήφ, δώδεκα χιλιάδες. έκ φυλής Βενιαμίν δώδεκα χιλιάδες έσφραγισμένοι. καὶ μετὰ ταῦτα εἶδον ο όχλον πολύν δυ άριθμησαι αὐτόν ούδεὶς ήδύνατο ἐκ παντὸς ἔθνους καὶ φυλής καὶ λαῶν καὶ γλωσσῶν,

17. $a \hat{v} \tau \hat{u} v$] So $\geq [lnp; \text{not } d]$, with n C and one ms. (38), and lat., except pr: all else $a \hat{v} \tau c \hat{v}$.

VII. 1. καί κρατοῦντας] So mss. 28, 73, 94: all else om. καί.

 $\mathring{a}v\acute{\epsilon}\mu ovs$] The Greek copies, except ms. 38, ins. $\tau \mathring{\eta}s$ $\gamma \mathring{\eta}s$ after this word, and so \mathbb{Z} , &c.: a few versions, including arm and other texts of vg [not cl., nor am, &c.], om.

2. ἀναβαίνοντα] The Syr. text is slightly uncertain (see note on it), and may be read either as preterite, or present ptcp. If the former is adopted (= δs ἀνέβη) it may imply that the original of S had ἀναβάντα (with ms. 1, and rec.). But S often uses pret. for pres. ptcp. (as in the closely parallel passage, xviii. 1, ἄγγελον καταβαίνοντα is rendered as if it were δs κατέβη). I therefore retain ἀναβαίνοντα, with nearly all. Σ is doubtful.

 $\mathring{a}\nu a \tau o \lambda \mathring{a}\nu$] So A and one ms. (90); so too xvi. 12 $infr.: \Sigma$ with all else, $-\lambda \mathring{\eta}s$. But the plural in S, being idiomatic, is not conclusive as to the Greek.

3. μήτε (bis)] Or μηδέ (as κ).

μήτε τὰ δένδρα] Lit., και μήτε (or μηδέ). ἄχρις οδ] Or ἄχρις simply (cp. ἔως οδ, vi. 11). The Greek copies vary here and xv. 8; ii. 25 they ins., xvii. 17 they om., οδ.

σφραγίσωμεν] Or -ομεν.

 $\Theta \epsilon o \hat{v}$] Without $\eta \mu \hat{\omega} \nu$ following: so a few mss. and versions (not \mathbb{Z}).

4. S alone om. ἐσφραγισμένοι [-ων] after the numerals; but a few mss. om. them and it together.

'Ισραήλ] 🕱 reads 'Ισραηλιτῶν: all else υίῶν 'Ισραήλ.

5. S (with aeth. alone) om. $\epsilon\sigma\phi\rho\alpha\gamma\iota\sigma\mu\dot{\epsilon}\nu\iota\sigma$ [- $\alpha\iota$] here (after the first $\chi\iota\lambda$.) and ins. only in verse 8: S n and S l ins. here, but om. from verse 8 (with pr): rec. ins. after every tribe (12 times), with a very few mss., g and vg; but all MSS. and most mss., S n p [d doubtful], twice only—here and verse 8.

6. Note that S (as also Σ) favours the spelling Neφ-θαλί (N), and, perhaps, also Mανασῆ (Q), and in verse 7 'Ισαχάρ (C Q and many mss.); and S transposes Issachar and Levi. S nom. Levi; see note on Syrtoxt

9. $\kappa \alpha i$ S alone ins. (see note on Syr. text).

δχλον πολύν] So A, with pr and other forms of vt (but not y), vy, &c.: \mathbb{Z} , and the Greek generally, have κal iδου δχλος πολύς, but C om. iδού.

 $\delta \nu$ ἀριθμῆσαι αὐτόν] Lit., οδ εἰς ἀριθμὸν αὐτοῦ. Cp. first note on ii. 21~supr.

φυλη̂s] Or plural, as all else, except pr.

9 ύπὸ τῶν θηρίων τῆς γῆς. Καὶ ὅτε ηνοιξε την σφραγίδα την πέμπτην, είδον ύποκάτω τοῦ θυσιαστηρίου, τὰς ψυχὰς τὰς ἐσφαγμένας διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν 10 Ίησοῦ, ἡν εἶχον καὶ ἔκραξαν φωνή μεγάλη λέγοντες έως πότε ό δεσπότης ὁ ἄγιος καὶ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αξμα ἡμῶν έκ των κατοικούντων έπὶ τῆς γῆς: 11 καὶ ἐδόθη ἐκάστω αὐτῶν στολὴ λευκή καὶ ἐρρέθη ἴνα ἀναπαύσωνται έως καιρού χρόνον μικρόν έως οδ πληρωθώσι καὶ οἱ σύνδουλοι αὐτών καὶ οἱ ἀδελφοὶ αὐτῶν οἱ μέλλοντες 12 ἀποκτείνεσθαι ώς καὶ αὐτρί. καὶ είδον ότε *ήνοιξε την σφραγίδα την έκτην, καὶ *σεισμὸς μέγας έγένετο

καὶ ὁ ἥλιος μέλας ἐγένετο ὡς *σάκκος τρίχινος καὶ ή σελήνη όλη έγένετο αὐτη ώς αἷμα καὶ οἱ ἀστέρες τοῦ 13 ούρανοῦ ἔπεσαν ἐπὶ τὴν γῆν, ὡς συκῆ βάλλουσα τους όλύνθους αὐτης ἀπὸ ανέμου μεγάλου σειομένη, καὶ ό 14 οὐρανὸς *ἀπεχωρίσθη, †καὶ ὡς βιβλία έλίσσονται καὶ πᾶν ὄρος καὶ πασα νήσος έκ τοῦ τόπου αὐτῶν έκινήθησαν. καὶ οἱ βασιλεῖς τῆς γῆς 15 καὶ οἱ μεγιστάνες καὶ οἱ χιλίαρχοι καὶ οἱ πλούσιοι καὶ οἱ ἰσχυροί, καὶ πας δούλος καὶ ἐλεύθερος, ἔκρυψαν έαυτούς είς τὰ σπήλαια καὶ είς τὰς πέτρας τῶν ὀρέων καὶ λέγουσι 16 τοις όρεσι και ταις πέτραις πέσετε έφ' ήμᾶς, καὶ κρύψατε ήμᾶς ἀπὸ προσώπου τοῦ ἀρνίου ὅτι ἦλθεν 17

 $\delta\pi\delta$ τ ων $\theta\eta\rho$ [ων] Lit., $\dot{\epsilon}\nu$ τ $\dot{\varphi}$ $\theta\eta\rho$ [ω (Σ, $\dot{\alpha}\pi\delta$ τ οῦ θ .): but (a) $\dot{\nu}\pi\delta$ in this sense has no exact equivalent in Syriac, and the stop after $\theta\alpha\nu$ ar $\dot{\varphi}$ seems intended to indicate the change of preposition; (δ) the word which stands for $\theta\eta\rho$ [ον is capable of a plural meaning.

9. τὰς ἐσφαγμένος All else, τῶν ἐσφαγμένων.

'Ιησοῦ] S alone; but three mss. have Ίησοῦ Χριστοῦ (cp. i. 2, 9, xii. 17, &c.): a few authorities, αὐτοῦ: with Q and many mss., τοῦ ἀρνίου. The rest om.

λέγοντες] Οι και λέγουσιν: lit., και λέγοντες.

11. ἐκάστφ αὐτῶν] So Ξ, with some little support (mss. 28, 73). The true reading is probably αὐτοῖς ἐκάστφ, as κ A C P and many mss.; but Q and many others have αὐτοῖς simply.

έρρ
έθη] All else add αὐτοῖς.

ἀναπαύσωνται] Or -ονται.

εως καιρού] Or perhaps ετι, which all else read. εως ού] Or εως simply.

12. *ήνοιξε] S, by an error of pointing, represents

* $\sigma\epsilon_i\sigma\mu\delta$ s] S has $\phi\hat{\omega}$ s, a scribe's error between two similar Syriac words. See note on Syr. text.

*σάκκος] S represents ἀσκός, but a change of one letter in the Syr. (see note on it) restores σάκκος. αὐτῆ] Οτ αὐτῷ: S alone ins.

13. ἐπί] So w and ms. 47, and vg, for εis. Cp. ix. 1.

βάλλουσα] So Σ, with \aleph and some mss. The other MSS., some mss., and lat., followed by rec., read βάλλει: many mss. βαλοῦσα.

 $\lambda\pi\delta$] So Z, with N and two mss. only. The Syriac preposition in S and Z represents $\lambda\pi\delta$ or $\lambda\kappa$, rather than $\lambda\pi\delta$ which is the reading of the other Greek authorities. See note on verse 8.

ἀνέμου μεγάλου] Rather ἀν. ἰσχυροῦ, but for this adjective there is no evidence.

14. * \mathring{a} πεχωρίσθη] S has a verb= \mathring{e} τάκη or \mathring{a} πετάκη: but as this has no support, and is apparently due to a mistake of the Syriac scribe (by transposition of two letters—see note on Syr. text), I restore \mathring{a} πεχωρίσθη.

† $\kappa\alpha l$ &s] Rather perhaps om. $\kappa\alpha l$ (else unsupported), and read the following words in sing.: see note on Syr. text.

 $\epsilon \lambda (i\sigma\sigma\sigma\nu\tau\alpha i]$ Lit., $\epsilon i\lambda (\chi\theta\eta\sigma\alpha\nu$ (or sing.). All else have singular, and (except perhaps ms. 152) ptcp. $\pi\hat{a}\sigma\alpha$] S alone ins.

 $\epsilon \kappa \iota \nu \dot{\eta} \theta \eta \sigma \alpha \nu$] S and Σ use here the same verb as for $\sigma \epsilon \iota \iota \iota \mu \epsilon \nu \eta$ in last verse. Possibly they read $\epsilon \sigma \alpha \lambda \epsilon \iota \iota \theta \eta \sigma \alpha \nu$ here (as ms. 95), and $\sigma \alpha \lambda \epsilon \iota \iota \iota \mu \epsilon \nu \eta$ there (as A and ms. 12). But this verb = $\kappa \iota \nu \hat{\omega}$, ii. 5, $s \iota \iota p r$.

15. of δαχυροί] Or possibly of δυνατοί, as rec. reads (with doubtful authority); lit., a δυνάμεις.

16. προσώπου] S alone om. τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ ἀπὸ τῆς ὀργῆς, after this word.

καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν 14 αἰώνων. Καὶ τὰ τέσσαρα ζῶα λέγοντα ἀμήν. καὶ οἱ πρεσβύτεροι VI. ἔπεσαν καὶ προσεκύνησαν. καὶ εἶδον ὅτε ἤνοιξε τὸ ἀρνίον μίαν ἐκ τῶν ἐπτὰ σφραγίδων καὶ ἤκουσα ἐνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος, ὡς 2 φωνὴ βροντῶν, ἔρχου καὶ ἴδε. καὶ ἤκουσα καὶ εἶδον καὶ ἰδοὺ ἵππος λευκός καὶ ὁ καθήμενος ἐπ' αὐτόν, ἔχων τόξον καὶ ἐδόθη αὐτῷ στέφανος καὶ ἐξῆλθε νικῶν *καὶ ἐνίκησε καὶ ἔνα νικήση.

3 Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν δευτέραν, ἤκουσα τοῦ δευτέρου ζώου 4 λέγοντος ἔρχου. καὶ ἐξῆλθεν ἵππος πυρρός καὶ τῷ καθημένῳ ἐπ' αὐτόν, ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς, ἵνα ἀλλήλους σφάξουσι:

καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη. Καὶ ὅτε ἡνοίγη ἡ σφραγὶς ἡ τρίτη, 5 ήκουσα τοῦ τρίτου ζώου λέγοντος έρχου. καὶ ἰδοὺ ἴππος μέλας καὶ ὁ καθήμενος έπ' αὐτὸν *ἔχων ζυγὸν έν τῆ χειρὶ αὐτοῦ. καὶ ἤκουσα 6 φωνην έκ μέσου των ζώων λέγουσαν, χοινιξ σίτου δηναρίου, και τρείς χοίνικες κριθής δηναρίου καὶ τὸν οίνον καὶ τὸ ἔλαιον μὴ ἀδικήσης. Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν 7 τετάρτην, ἤκουσα φωνὴν τοῦ ζώου λέγοντος έρχου. καὶ εἶδον 8 ίππον χλωρόν καὶ τοῦ καθημένου έπάνω αὐτοῦ ὄνομα αὐτοῦ ὁ θάνατος. καὶ ὁ ἄδης ἀκολουθεῖ αὐτῷ καὶ έδόθη αὐτῷ έξουσία ἐπὶ τὸ τέταρτον της γης αποκτείναι έν ρομφαία καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ

14. $\lambda \acute{\epsilon} \gamma o \nu \tau a$] So Q and many mss.: but \aleph A P and most authorities (including Σ) have $\check{\epsilon} \lambda \epsilon \gamma o \nu$.

VI. 1. βροντῶν] All else singular.
2. καὶ ἤκουσα] S only: all else om.

νικών *καὶ ἐνίκησε καὶ ἴνα νικήση] As pointed, S gives (lit.) νικήτης καὶ νικών καὶ . . . But a slight change (of pointing only) gives the reading as above; which, though an evident conflation, was probably in the Greek original of S. A like conflation is still found in mss. 32, 36. In \aleph , ἐνίκησε is substituted for ἴνα νικήση, and this reading, of course, supplied one member of the conflate reading.

Possibly, however, the $\nu\iota\kappa\eta\tau\eta s$ $\kappa\alpha l$ $\nu\iota\kappa\hat{\omega}\nu$ of S merely represents two alternative forms (the former supported by $\sum d l p$, the latter by $\sum n$) of rendering the participle. If so, the conflation is due to a Syriac scribe, not to the Greek original. See note on Syr. text.

4. %ππος] All else prefix άλλος.

 $[\nu \alpha]$ So Q and most mss. and versions: but \aleph A C P, some mss., Σ , and lat. and rec, prefix $\kappa \alpha \ell$. $\sigma \phi \alpha \ell \delta \nu \sigma \iota$.

ἡνοίγη ἡ σφραγὶς ἡ τρίτη] So S, and similarly mss. 28, 73, 79: all else, ἥνοιξε τὴν σφραγῖδα τὴν τρίτην.
 καὶ ἰδού] So Q and many mss., g and vg [ol, with

arm, &c.; not am]: Ξ , and the rest, prefix (pr substitutes) $\kappa a = i \delta o \nu$.

** $\xi \chi \omega \nu \zeta \nu \gamma \delta \nu$] S has $\bar{\eta} \nu \zeta \nu \gamma \delta s$. See note on Syrtext for this correction.

6. $\phi\omega\nu\eta\nu$] So Z, and Q, and most mss. and versions: but A C P, a few mss., and lat. (except pr) prefix &s.

έκ μέσου τῶν] All else, ἐν μέσφ τῶν τεσσάρων. κριθῆs] So Q, &c.; for κριθῶν of the other MSS., a few mss., and Σ .

τὸν οἶνον καὶ τὸ ἔλαιον] So one ms. (36), and lat., except $g: \Sigma$ and the other authorities place τὸ ἔλαιον first.

αδικήσης] Or -σεις.

7. ζώου] All else prefix τετάρτου.

8. καὶ εΐδον ἴππον χλωρόν] So pr only: nearly all elso [καὶ εΐδον] καὶ ἰδοὺ ἵππος χλωρός.

τοῦ καθημένου . . . ὅνομα αὐτοῦ] Οτ, τὸ ὅνομα τοῦ καθημένου . . . So S alone : all else ὁ καθημένος . . . ὄνομα αὐτ $\hat{\varphi}$.

ἐπάνω αὐτοῦ] Lit., ἐπ' αὐτψ. ἀκολουθεῖ] Οτ ἡκολούθει.

έδόθη αὐτῷ] So Q and most mss., and all versions: the other MSS. and mss. have ἐδόθη αὐτοῖς.

τὰ ἀποστελλόμενα εἰς πᾶσαν τὴν 7 γην. καὶ ηλθε καὶ εἴληφε τὸ βιβλίον έκ της χειρός τοῦ καθημένου ἐπὶ τοῦ 8 θρόνου. καὶ ότε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζωα καὶ οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι έπεσον ένώπιον τοῦ ἀρνίου ἔχοντες ἔκαστος αὐτῶν, κιθάραν καὶ φιάλην χρυσην γέμουσαν θυμιαμάτων, αι είσιν αι 9 προσευχαὶ τῶν ἁγίων, ἄδοντες ὦδὴν καινήν καὶ λέγοντες ἄξιος εῖ λαβείν τὸ βιβλίον καὶ λῦσαι τὰς σφραγίδας αὐτοῦ ὅτι ἐσφάγης καὶ ήγόρασας ήμας έν τῷ αἴματί σου τῷ Θεῷ, ἐκ πάσης φυλης καὶ λαοῦ 10 καὶ ἔθνους καὶ ἐποίησας αὐτοὺς τῷ Θεῷ ἡμῶν βασιλείαν καὶ ἱερεῖς

καὶ βασιλεῖς, καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς. Καὶ εἶδον καὶ ἤκουσα 11 ὡς φωνὴν ἀγγέλων πολλῶν κύκλῳ τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριὰς μυριάδων καὶ χιλιὰς χιλιάδων καὶ λέγοντες φωνῆ μεγάλη, 12 ἄξιος εἶ τὸ ἀρνίον τὸ ἐσφαγμένον, λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν. καὶ πᾶν κτίσμα 13 ὁ ἐν τῷ οὐρανῷ καὶ ἐν τῆ γῆ καὶ ὑποκάτω τῆς γῆς, καὶ ἐν τῆ θαλάσση ὁ ἐστι καὶ τὰ ἐν αὐτοῖς πάντα.

Καὶ ἦκουσα λέγοντας τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἀρνίῳ, ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα

takes the gender of its antecedent, I prefer of here, with λ A, and a few mss., 1, 38, 87, &c. But cp. verse 8.

τὰ ἀποστελλόμενα] The sense forbids us to suppose that S meant to connect this ptep. with $\delta \phi \theta \alpha \lambda \mu o l$, and I therefore write it neut. (as n P Q, &c.) to agree with $\pi \nu \epsilon \nu \mu \alpha \tau a$, not mass. (as A). S favours pres. ptep. (with Q) rather than perf. (with n A); and the insertion of art. (with a few mss.), though the MSS., and most mss., om. $[P \hbar iat, thus, \overline{\theta \nu} \dots \nu \alpha.]$ 7. $\tau \delta \beta \iota \beta \lambda (o\nu)$ The MSS. and nearly all mss. om.:

 τὸ βιβλίον] The MSS, and nearly all mss. om.: but mss. 7, 36, ins., as also vt and some texts [including arm; not am] of vg; likewise ≥ [but l_iwith *].

χειρός] For δεξιας, which all else give.

8. αὐτῶν] With Σ: all else om.

φιάλην χρυσην γέμουσαν] All else plural.

at $\epsilon i\sigma \iota \nu$] So S clearly, and \mathbb{Z} [l n], with A P, and most mss.; against \mathbb{N} Q, and a few mss. and \mathbb{Z} [d p], which read \tilde{a} $\epsilon i\sigma \iota \nu$.

9. ἄδοντες] All Greek read και ἄδονσιν, also lat. (but pr, cantantes; cl, cantabant); and all om. καί before λέγοντες.

λῦσαι] S alone, for ἀνοῖξαι: g has resignare. φυλῆs] All else add και γλώσσηs.

10. βασιλείαν καὶ ἱερεῖς καὶ βασιλεῖς] Evidently a conflation, probably existing in the Greek original of S (as in aeth.): βασιλείαν καὶ ἱερεῖς is read by A, and lat.; βασιλείαν καὶ ἱερεῖς by Q, and all mss., and some versions, x included [P hiat]. See note on Syr. text.

δε] So N, most and best mss., and Σ: the rest om.
 κύκλφ] Possibly κυκλόθεν, as rec., though weakly supported: but the Syr. favours κύκλφ.

μυριάς . . . χιλιάς] So Σ: all else plural.
12. και λέγοντες] Οτ και λέγονσι. All else have λέγοντες οτ λεγόντων, and om. και.

άξιος ϵl] So apparently S; though all else give άξιος $\epsilon \sigma \tau \iota$. With ϵl , άξιος is to be read (with A), rather than άξιον (with $n Q [P \ hiat]$, and all mss.). Cp. iv. 11.

13. $\ell \nu \ \tau \hat{\eta} \ \gamma \hat{\eta}$] So rec., with a few mss., pr, and some other versions: against \mathbb{Z} , g and vg, and the other authorities, which have $\ell \pi \hat{\iota} \ \tau \hat{\eta} s \ \gamma \hat{\eta} s$.

έν τῆ θαλάσση] With a alone of Greek copies; also Σ, and lat. The rest, followed by rec., ἐπὶ τῆs

 $\delta \ \epsilon \sigma \tau i$ S alone. P Q [Tisch, overlooks the former] and some mss. read $\tilde{a} \ \epsilon \sigma \tau i$ (so rec.); A and many mss., $\epsilon \sigma \tau i$ only: N and a few mss. om. both (as does Σ).

καὶ ἤκουσα λέγονταs] A P, most mss., and the lat. (except g and arm), and most versions, followed by rec., om. καί: \aleph and (with some variation before and after) Q ins. it; as also Σ (which, however, deviates in what follows). It is to be noted that Q, with arm, and perhaps g, supports S in making a new sentence and even paragraph begin with καί, and in treating the following datives as connected with λέγονταs, not as part of the ascription.

9 ὁ ὢν καὶ ὁ ἐρχόμενος. καὶ ὅταν δῶσι τὰ τέσσαρα ζῶα, δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, καὶ τῷ ζῶντι εἰς τοὺς 10 αίωνας των αίωνων αμήν. Πεσούνται οί είκοσι καὶ τέσσαρες πρεσβύτεροι ένωπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσιν εἰς τοὺς αίωνας των αίωνων άμην τως ζωντι καὶ βαλοῦσι τοὺς στεφάνους αὐτῶν 11 ένώπιον τοῦ θρόνου λέγοντες, ἄξιος εἶ ὁ Κύριος ἡμῶν καὶ ὁ Θεὸς ἡμῶν λαβείν τὴν δόξαν καὶ τὴν τιμὴν καὶ την δύναμιν ότι σὸ ἔκτισας τὰ πάντα καὶ διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν.

Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου, βιβλίον, γεγραμμένον ἔσωθεν καὶ ἔξωθεν καὶ κατεσφραγισμένον σφραγῖσιν ἑπτά.

καὶ είδον ἄλλον ἄγγελον ἰσχυρον 2 κηρύσσοντα έν φωνή μεγάλη, τίς άξιος ἀνοίξαι τὸ βιβλίον καὶ λῦσαι τὰς σφραγίδας αὐτοῦ; καὶ οὐδεὶς 3 ήδύνατο έν τῷ οὐρανῷ οὐδὲ έν τῆ γῆ οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον καὶ λῦσαι τὰς σφραγίδας αὐτοῦ καὶ βλέπειν αὐτό. καὶ ἔκλαιον 4 πολύ, ότι οὐδεὶς ἄξιος εύρέθη ἀνοίξαι τὸ βιβλίον καὶ λῦσαι τὰς σφραγίδας αὐτοῦ καὶ εἷς ἐκ τῶν πρεσβυτέρων 5 εἶπε μοι μὴ κλαῖε ἰδοὺ ἐνίκησεν ὁ λέων ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαυίδ †άνοίξει τὸ βιβλίον καὶ λῦσαι τὰς σφραγίδας αὐτοῦ. καὶ εἶδον 6 έν μέσω τοῦ θρόνου καὶ τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων, άρνίον έστηκὸς ώς έσφαγμένον, έχων κέρατα έπτὰ καὶ ὀφθαλμοὺς έπτά. οι είσι τὰ έπτὰ πνεύματα τοῦ Θεοῦ,

δ ῶν καὶ δ ἐρχόμενος] Here, and similarly xi. 17 and xvi. 5 (q. v.), I supply δ before these participles, though it is not represented in S, as it is i. 4, 8, and (in every case) by $\mathbf{\Xi}$: see note on Syr. text at i. 4.

9. ὅταν δῶσι] Lit., ὅτε ἔδοσαν, and so vt (see below). S uses preterite, which cannot represent δώσουσι [or -ωσι] of the MSS. and most mss., and is probably meant as a rendering of δῶσι, the reading of many mss. So vg, darent: but g, dederunt, and pr., dederant. Σ has future [d ln; but p present].

τέσσαρα] So mss. 68, 87: all else om. καὶ τῷ ζῶντι] S alone ins. καί.

 $\mathring{a}\mu\acute{\eta}\nu$] So N, and mss. 32 and 95; and in next verse, N and 32: nearly all else om.

10. εἰς τοὺς ... τῷ ζῶντι] This transposition has no support elsewhere, and is probably accidental.

11. δ Κύριος ἡμῶν] Or Κὖριε ἡμῶν. S alone ins. the pronoun.

διὰ τὸ θέλημά σου] At first sight, the rendering of S seems to imply διὰ τοῦ θελήματος, for which there is no other authority. But see note on Syr. text.

V. 1. καὶ κατεσφραγισμένον] So three mss.: the rest, and the MSS., om. καί.

2. &λλον] Only two mss. (35, 87) ins.

ἐν φωνῆ] Or φωνῆ without ἐν.

3. οὐδέ (bis)] Or οὕτε.

ἐν τῆ γῆ] All else have ἐπὶ τῆς γῆς. καὶ λῦσαι τὰς σφραγίδας αὐτοῦ] S alone ins. καὶ βλέπειν] All else οὔτε, οτ οὐδέ, for καί.

4. και λύσαι τὰς σφραγίδας αὐτοῦ] For οὅτε βλέπειν αὐτό. S is here supported only by pr.

5. εἶπε] All else λέγει.

έκ] So N and ms. 14: the rest, δ έκ.

† $\dot{a}\nu o(\dot{\xi} \epsilon_1^{\ o} \ldots \kappa \alpha) \ \lambda \hat{v} \sigma \alpha \ \tau \dot{\alpha} s$] There must be some error here; but whether in the Syr. or in its Greek original is doubtful. See note on Syr. text. In reading $\dot{a}\nu o(\dot{\xi} \epsilon_1)$ (for $\dot{a}\nu o(\dot{\xi} \epsilon_2)$ of NAP, &c., or $\dot{\delta}$ $\dot{\alpha}\nu o(\dot{\gamma} \omega \nu)$ of Q and most mss.) S has the support of but one ms. (13), and of Σ , which prefixes $\dot{a}\dot{\nu}\tau \dot{\delta}$ [l with *]. For inserting $\dot{\lambda}\hat{v}\sigma a_l$, it has that of N, and so rec. with some vg texts [cl; but not am or arm], &c.

σφραγίδαs] All else, except ms. 73, prefix έπτά.
6. τῶν πρεσβυτέρων] All else prefix ἐν μέσφ.
ἐστηκός] Οτ -ώς: also ἔχων οτ -ον.

οι εἰσι] Or ἃ εἰσι: the words representing $\delta \phi \theta a \lambda \mu o \dot{\nu} s$ and $\pi \nu \epsilon \dot{\nu} \mu a \tau a$ in Syr. are of same gender and the rendering is thus indecisive. But because of the parallel expression in iv. 5, where the relative

= μετὰ ταῦτα. καὶ εὐθέως ἐγενόμην έν πνεύματι καὶ ίδοὺ θρόνος ἔκειτο έν τῷ οὐρανῷ· καὶ ἐπὶ τὸν θρόνον 3 καθήμενος καὶ ὁ καθήμενος ὅμοιος όράσει λίθου ιάσπιδος και σαρδίου. καὶ ἷρις κυκλόθεν τοῦ θρόνου, ὅμοιος 4 δράσει σμαράγδων. καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι καὶ τέσσαρες καὶ ἐπὶ †δὲ τοὺς θρόνους, είκοσι καὶ τέσσαρας πρεσβυτέρους καθημένους περιβεβλημένους ίματίοις λευκοίς. καὶ ἐπὶ τὰς κεφαλάς αὐτῶν στεφάνους χρυσοῦς. 5 καὶ ἐκ τῶν θρόνων ἐκπορεύονται βρονταί καὶ ἀστραπαὶ καὶ φωναί. καὶ έπτὰ λαμπάδες καιόμεναι ἐνώπιον τοῦ θρόνου αι είσιν έπτὰ πνεύματα

τοῦ Θεοῦ καὶ ἐνώπιον τοῦ θρόνου 6 θάλασσα ὑαλίνη ὁμοία κρυστάλλω. καὶ ἐν μέσω τοῦ θρόνου καὶ κύκλω τοῦ θρόνου, τέσσαρα ζῶα γέμοντα όφθαλμῶν ἔμπροσθεν καὶ ὅπισθεν. τὸ ζώον τὸ πρώτον ὅμοιον λέοντι: 7 καὶ τὸ δεύτερον ζώον ὅμοιον μόσχω. καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον ώς ἀνθρώπου καὶ τὸ τέταρτον ζωον όμοιον ἀετῷ πετομένω τὰ τέσ- 8 σαρα ζωα εν έκαστον αὐτων έστός. έχων ἀπὸ τῶν ὀνύχων αὐτοῦ καὶ ἐπάνω, πτέρυγας εξ κυκλόθεν καὶ έσωθεν γέμουσιν όφθαλμών καὶ ἀνάπαυσιν οὖκ ἔχουσιν' ἡμέρας καὶ νυκτὸς λέγοντες άγιος άγιος Κύριος ό Θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ

2. $\kappa \alpha l \ e b \theta \epsilon \omega s$] So P and many mss. and versions: the rest, including Z and lat. (but not e l) om. $\kappa \alpha l$.

 $\epsilon \pi l \ \tau \delta \nu \ \theta \rho \delta \nu \sigma \nu$] Or $\epsilon \pi l \ \tau \sigma \hat{\nu} \ \theta \rho \delta \nu \sigma \nu$. Greek copies frequently vary as to case of nouns after $\epsilon \pi l$, and Syriae is indecisive in such matters.

3. $\lambda(\theta ov)$ Here, and with the two following nouns, S and Σ use the prefix which denotes the genitive; but possibly the dative (which all Greek copies have) is meant. The genitive is given by vg, but dative by vt.

κυκλόθεν] Or κύκλφ, and so in next verse (where however the Syr. differs slightly); also in verse 6; but in verse 8 the Syr. definitely implies κυκλόθεν (with all else).

δμοιος] Οτ δμοία.

σμαράγδων] So Σ, and one ms. (14); but most Greek copies, and lat., read σμαραγδίνφ, which perhaps is what S and Σ represent, no equivalent adjective existing in Syriac.

4. θρόνοι] So P Q and many mss. (with εἴκοσα [καl] τέσσαρες following: N A and one or two mss., θρόνους (but also with τέσσαρες). S and Σ are not decisive, but seem to favour nominative.

†δέ] S ins. δέ, but with †.

ἷματίοις λευκοῖς] Or ἐν ἰμ. λ., as Σ and many authorities. S and Σ are indecisive here; see note on iii. 5.

5. τῶν θρόνων] S only; all else singular.

βρονταὶ καὶ ἀστραπαὶ καὶ φ.] All else place ἀστραπαί first, but differ as to position of β. and φ.

λαμπάδες] All else except rg add πυρός.

at $\epsilon i \sigma w$] So Q and most mss., and g and vg [am., &c.]: the rest \tilde{a} for at, with $\sum [l \ n \ p$; not d], pr, and some texts of vg.

έπτὰ πνεύματα] S (and perhaps \mathbb{Z}) favours the omission here (but not v. 6 in/r.) of the article before έπτά (as Q, and many mss.): A P, &c., ins.

6. $\theta d\lambda \alpha \sigma \sigma a$] The MSS., most mss., g and vg, and Σ , prefix &s: ms. 1 with one or two others, and pr, om.: the other versions are divided.

7. $\tau \delta \left(\hat{\omega} o \nu \ \tau \delta \ \pi \rho \hat{\omega} \tau o \nu \right)$ All else except pr prefix $\kappa \alpha \iota$. $\xi \chi o \nu$] Or perhaps $\xi \chi \omega \nu$: lit., $\xi \chi \epsilon \iota$.

 $\dot{\omega}s$ $\dot{\alpha}\nu\theta\rho\dot{\omega}\pi\sigma\nu$] So A, ms. 36 and a few, and lat. (g deviates): the rest mostly om. $\dot{\omega}s$ (as Q and many), or read $\dot{\omega}s$ $\dot{\alpha}\nu\theta\rho\omega\pi\sigma s$ (as Σ , with P and some).

8. τὰ τέσσαρα] All else prefix καί. A full stop is wanting in the Syr. before these words.

εν εκαστον] So η, ms. 38, and Σ (f); the rest mostly, εν καθ' εν. S possibly read εκαστον only.

ἀπὸ τῶν ὀνύχων αὐτοῦ καὶ ἐπάνω] Α strange paraphrase, perhaps from Ez. i. 27 (LXX), for ἀνά, which all else give.

 γ έμουσιν] Or γ έμοντα, as rec. with two or more mss.; but most mss., and all MSS., read as text.

λέγοντες] Οι λέγοντα.

ό μάρτυς ό πιστὸς καὶ ἀληθινός, καὶ ή ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ. 15 οἶδά σου τὰ ἔργα οὖτε ψυχρὸς εί οὖτε ζεστός ὄφελον ή ψυχρὸς 16 ής, ή ζεστός. καὶ χλιαρὸς εἶ καὶ οὐ ψυχρὸς οὖτε ζεστός μέλλω σε 17 έμέσαι έκ τοῦ στόματός μου. ὅτι λέγεις ὅτι πλούσιός *εἰμι καὶ πεπλούτηκα καὶ οὐδὲν χρείαν ἔχω καὶ ούκ οίδας ότι σὺ εἶ ὁ ταλαίπωρος καὶ ἐλεεινός, καὶ πτωχὸς καὶ γυμνός. 18 συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον έκ πυρός ίνα πλουτήσης, καὶ ἱμάτια λευκὰ ἴνα περιβάλη, καὶ μὴ φανερωθῆ ἡ αίσχύνη της γυμνότητός σου καὶ κολλούριον έγχρισαι ίνα βλέπης.

έγω ους φιλω έλέγχω και παιδεύω 19 ζήλευε οὖν καὶ μετανόησον. ἰδοὺ 20 έστηκα έπὶ τὴν θύραν καὶ κρούω έάν τις ἀκούση τῆς φωνῆς μου καὶ άνοίξει την θύραν καὶ εἰσελεύσομαι καὶ δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ' έμου. καὶ ὁ νικῶν δώσω αὐτῷ 21 καθίσαι μετ' έμοῦ ἐν τῷ θρόνῳ μου ώς έγω ένίκησα καὶ ἐκάθισα μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ. ὁ ἔχων οὖς, ἀκουσάτω τί 22 τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ΙΥ. ήνεωγμένη έν τω οὐρανώ καὶ ή φωνή ην ήκουσα ώς σάλπιγγα έλάλησε μετ' έμοῦ λέγων ἀνάβα ῶδε καὶ δείξω σοι δ δεῖ γενέσθαι

καὶ ἡ ἀρχή] So κ alone of Greek copies : nearly all else om. καί.

15. obre $\phi \nu \chi \rho \delta s$] Lit., ob $\psi \nu \chi \rho \delta s$. All else, except mss. 28, 152, ins. $\delta \tau_i$ before these words.

ή ψυχρός] S alone ins. ή.

ης S has fut., which usually represents Greek subjunctive. The Greek copies have ης, or εις: most editors read ης: rec., είης.

16. και χλιαρός] και is peculiar to S; but probably it arises from a scribe's error (see note on Syr. text). This being corrected, S reads δτι simply (with one ms., 36). ≥ and most read οδτως δτι; Ν, δτι οδτως.

 κ al $o\dot{v}$] So apparently S and Z, with many mss.; but perhaps κ al $o\check{v}\tau\epsilon$ (which all MSS. give) is intended, or $o\check{v}\tau\epsilon$ simply.

17. $\delta \tau_l \, \pi \lambda o \delta \sigma_l o s$] S and Z ins. the prefix = $\delta \tau_l$ (with A C and many mss., against \bowtie P Q and many others; but this may be merely idiomatic, and is not conclusive as to the underlying Greek.

 $\pi\lambda o \delta \sigma i \delta s^* \epsilon i \mu i$] S has $\epsilon \hat{i}$, but no doubt by a transcriptional error (of one letter in the Syriac; see note on Syr. text).

 $o\partial \delta \epsilon \nu$] With AC; or $o\partial \delta \epsilon \nu$ os (with n PQ, and nearly all mss.). But S and n = 1 incline to $o\partial \delta \epsilon \nu$.

καὶ γυμνός] All else ins. καὶ τυφλός before, or after, these words.

Τνα περιβάλη] Lit., περιβαλέσθαι, and so ≥.
 ἔγχρισαι] S alone om. τοὺς ὀφθαλμούς σου after

this verb. The omission implies that the translator did not read it $\xi\gamma\chi\rho\iota\sigma\sigma\nu$ (as P, and some mss., and rec.). The reading $\xi\gamma\chi\rho\iota\sigma\sigma\iota$ is supported by N A C and some mss., but they do not settle the question whether to accent it as infin. or (as mss. 7, 28) imperat. S gives imperat. (with Ξ and lat.), against $\xi\gamma\chi\rho\iota\sigma\sigma\iota$ of rev., &c., and $\iota\nu\sigma$ $\xi\gamma\chi\rho\iota\sigma\epsilon\iota$ [- η] of Q, &c.

19. ovs] So pr and vg, for σσους εάν [or άν].

(ήλευε] Or ζήλωσον. [C hiat, iii. 19—v. 14].
20. ἀνοίξει] So S alone, (Σ doubtful): all other authorities read ἀνοίξη, except Ν, which has ἀνοίξω. Though the Syr. fut. verb might as well represent the Greek subjunctive, the interpunction of S shows that the fut. is meant.

καὶ εἰσελεύσομαι] S alone om. πρὸς αὐτόν after these words. For καί, it has the support of \aleph Q, and many mss., and pr: against Λ P, and others (which rec. follows), also g and vg, and Σ .

21. ἐγώ] All else, κὰγώ.

 1. φωνή] S alone om. ἡ πρώτη after this word. σάλπιγγα] S and ⋈ only; cp. i. 10: all else, except vt, genitive.

ἐλάλησε] S alone (perhaps an error; see note on Syr. text); the rest λαλούσης, λαλούσαν, or $-\sigma a$ (S doubtful).

 $\lambda \acute{\epsilon} \gamma \omega \nu$] Or $\lambda \acute{\epsilon} \gamma o \upsilon \sigma \alpha$. S uses infin., which is indecisive.

8] All else plural.

5 λευκοῖς, καὶ ἄξιοί εἰσιν. ὁ νικῶν οὔτως περιβάλλεται ἱματίοις λευκοῖς καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς. καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρός μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

7 Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Φιλαδελφείας γράψον, τάδε λέγει ὁ ἄγιος ὁ ἀληθινός, ὁ ἔχων τὰς κλεῖς Δαυίδ· ὁ ἀνοίγων καὶ οὐδεὶς κλείει εκαὶ κλείων καὶ οὐδεὶς ἀνοίγει οἶδα τὰ ἔργα σου καὶ ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἀνεῷγμένην, ἢν οὐδεὶς δύναται κλεῖσαι αὐτήν ὅτι μικρὰν ἔχεις δύναμιν καὶ ἐτήρησάς μου τὸν λόγον καὶ οὐκ ἤρνήσω τὸ ὅνομά μου. καὶ ἰδοὺ διδῶ ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ, ἐκ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι

καὶ οὐκ εἰσὶν ἀλλὰ ψεύδονται ἰδοὺ ποιήσω αὐτοὺς ἴνα ἤξουσι καὶ προσκυνήσουσιν ένώπιον των ποδών σου καὶ γνώσονται ὅτι ἐγὼ ἠγάπησά σε. ὅτι ἐτήρησας τὸν λόγον τῆς 10 ύπομονής μου κάγώ σε τηρήσω έκ τοῦ πειρασμοῦ τοῦ μέλλοντος έρχεσθαι έπὶ τῆς οἰκουμένης ὅλης, πειράσαι τούς κατοικούντας έπὶ τῆς γης. ἔρχομαι ταχύ κράτει δ ἔχεις, τ ίνα μηδεὶς λάβη τὸν στέφανόν σου. καὶ ὁ νικῶν ποιήσω αὐτὸν στῦλον 12 έν τῷ ναῷ τοῦ Θεοῦ καὶ ἔξω οὐ μὴ έξέλθη ἔτι καὶ γράψω ἐπ' αὐτὸν τὸ όνομα τοῦ Θεοῦ μου, καὶ τὸ όνομα της πόλεως της καινης Ίερουσαλήμο ή καταβαίνουσα ἀπὸ τοῦ Θεοῦ μου καὶ τὸ ὄνομά μου τὸ καινόν. καὶ ὁ 13 έχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Λαο- 14 δικείας γράψον, τάδε λέγει ὁ ἀμήν,

5. περιβάλλεται] So \mathbb{Z} , with C only: all else περιβαλεῖται.

 $i\mu\alpha r lois$] Or $\dot{\epsilon}\nu$ $i\mu$., with all Greek copies. S om., while \geq ins., the prefix = $\dot{\epsilon}\nu$, here and iv. 4 infr.: but this is not conclusive as to the Greek, for the Syriac verb here used is seldom followed by a preposition. In iv. 4, however, there is good Greek authority for omitting $\dot{\epsilon}\nu$.

δμολογήσω τὸ ὅνομα] Lit., ἐν τῷ ὀνόματι: but here, on the contrary, the prep. belongs to the Syr. idiom.

7. της ἐκκλησίας Φιλαδελφείας] All Greek copies, and \mathbb{Z} , read της ἐν Φ. ἐκκλ.; but g (not pr) and vg, have Philadelphiae ecclesiae (arm inverts).

κλείς] Or κλείδας. All else singular.

 $\kappa \lambda \epsilon (\epsilon \epsilon]$ So \mathbb{Z} , with mss. 1, 36, and a few others, and lat.: the MSS. and nearly all else, fut.

κλείων] Perhaps rather κλείει (with C, against most authorities); but in such cases Syr. is indecision

8. τὰ ἔργα σου] Or σου τὰ ἔργα. Σ, and κ (alone

of Greek copies) place σov last: but see note on ii. 9.

καὶ ἰδού] S and Z alone ins. καί here; and so S (but not Z) at the beginning of verses 9, 12, 13.

9. ἐκ τῶν] All else, except Σ and pr, om. ἐκ.

ήξουσι.... προσκυτήσουσι»] Οτ ήξωσι.... προσκυτήσωσιν. For γνώσονται possibly γνώσιν is to be substituted (with most authorities); but the interpunction of S favours fut., which mss. 15, 36, give.

10. τοῦ πειρασμοῦ] All else prefix τῆς ὥρας.

12. τοῦ Θεοῦ] So S, with ms. 36 and two others: ⇒ and all else add μου (in the first place where τοῦ Θεοῦ occurs in this verse).

 $\tau \hat{\eta} s \pi \delta \lambda \epsilon \omega s$] All else add $\tau o \hat{v} \Theta \epsilon o \hat{v} \mu o v$, except Ξ and a few mss., which om. part of sentence.

ή καταβαίνουσα] Οτ ή καταβαίνει (with Q and most mss.). After these words, S alone om. ἐκ [ἀπὸ] τοῦ οὐρανοῦ.

14. $\tau \hat{\eta}_S$ erknhyolas Laodinelas] Most Greek copies, and \mathbf{z}_i , read $\tau \hat{\eta}_S$ ev L. erkn.; but pr has ecclesiae Laodiceae (g and vg invert).

λέγω τοις λοιποις τοις έν Θυατείροις όσοι οὐκ ἔχουσι τὴν διδαχὴν ταύτην οἴτινες οὐκ ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ ὡς λέγουσιν 25 οὐ βαλῶ ἐφ' ὑμᾶς ἄλλο βάρος. δ οὖν έχετε κρατήσατε ἄχρις οῦ αν ήξω. 26 καὶ ὁ νικῶν καὶ ὁ τηρῶν τὰ ἔργα μου δώσω αὐτῷ έξουσίαν ἐπὶ τῶν 27 έθνων ΐνα ποιμανεί αὐτοὺς ἐν ῥάβδω σιδηρά, καὶ ώς τὰ σκεύη τὰ κεραμικά συντρίβετε ουτως γάρ κάγω 28 εἴληφα παρὰ τοῦ πατρός μου καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν. 29 ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα ΙΙΙ. λέγει ταις έκκλησίαις. Καὶ τῷ άγγέλω τω ἐκκλησία Σάρδεων

γράψον, τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ καὶ τοὺς έπτὰ ἀστέρας οἶδά σου τὰ ἔργα καὶ ότι όνομα έχεις καὶ ότι ζής καὶ ότι νεκρός εί. καὶ γίνου γρηγορών 2 καὶ στήριξον τὰ λοιπὰ α τέμελλες ἀποθανεῖν νου γὰρ εὔρηκά σε ὅτι πεπληρωμένα τὰ ἔργα σου ἐνώπιον τοῦ Θεοῦ. μνημόνευε πῶς ἤκουσας 3 καὶ εἴληφας τήρει καὶ μετανόησον. έὰν δὲ μὴ γρηγορήσης, ήξω ἐπὶ σε ώς κλέπτης καὶ οὐ μὴ γνώς ποίαν ὧραν ήξω ἐπὶ σέ. ἀλλὰ ἔχω 4 ολίγα ονόματα έν Σάρδεσιν· å οὐκ ἐμόλυναν τὰ ἰμάτια αὐτῶν καὶ περιπατοῦσιν ἐνώπιόν μου ἐν

25. δ οδν All else, πλην δ.

ăχρις] Or εως.

26. δ τηρῶν] All else add, ἄχρι τέλους.

Υνα ποιμανεῖ] Lit., ποιμαίνειν. S alone: all else, καὶ ποιμανεῖ; and nearly all, except ⋈, om. καί before &s. Cp. Ίνα περιβαλη, iii. 18 infr.; cp. also xi. 3.

συντρίβετε] Lit., συντρίψετε. Our translator must have found in his copy this verb in one or other of these forms, for he renders it by 2 pers. pl. masc. fut., unmeaningly. The final ϵ is evidently for α , an instance of etacism. S therefore either confirm α or α and α and

ούτως γάρ] For ώς. S alone.

III. 1. $\tau \hat{\varphi}$] So Σ , and pr: all else, $\tau \hat{\eta}s$.

έν ἐκκλησία Σάρδεων] All else, ἐν Σάρδεσιν ἐκκλησίαs: except $\mathbb{Z}\left[p : \text{not } d \ l \ n \right]$, which om. ἐκκλ. καὶ ὅτι ὄνομα] So pr; or καὶ ὄνομα ὅτι $\left[pr\right]$

öτι]: all else δτι ὄνομα (without καί).

έχεις· καὶ ὅτι] So S alone. ⋈ A C P, and most mss., lat., and Σ, om. καί; Q and some om. ὅτι.

ζηs] Lit., ζων εί.

και ὅτι νεκρός] S alone ins. this third ὅτι. Cp. this passage with i. 18 and ii. 8, supr.

2. καὶ γίνου] S alone ins. καί.

 $\sigma \tau \eta \rho \iota \xi \sigma \nu$] The Syriac verb rather = $\sigma \tau \hat{\eta} \sigma \sigma \nu$, but = $\sigma \tau \eta \rho \iota \zeta \omega$, 1 Thess. iii. 13 (Psh.).

å † ἔμελλες ἀποθανεῖν] (i) S perhaps needs to be corrected by omitting a prefix (see note on Syr. text); but it implies the reading ő, which all else have (except Σ, which reads οῖ, with ποὺς λοιπούς preceding). (ii) There is some confusion of text here, that whether in the Greek or the Syriac, it is hard to say), resulting in this mixed and unmeaning reading. For ἔμελλες, Σ and most other authorities read ἔμελλον [-εν]: Q and several mss. support S, but with ἀποβάλλειν following, for ἀποθανεῖν.

εὔρηκά σε ὅτι] S alone: all else εὔρηκα only. $\pi \epsilon \pi \lambda \eta \rho \omega \mu \dot{\epsilon} \nu \alpha$ τὰ ἔργα σου] All else have σου [τὰ] ἔργα πεπλ., except one ms. (40) which places $\pi \epsilon \pi \lambda$, as S, before τὰ ἔργα.

τοῦ Θεοῦ] So a few mss., &c.: the rest add μου.
3. μνημόνευε] Som. οὖν, with N and one ms. (14), also vt, and aeth.: against the other MSS., mss., and Σ. &c.

ήκουσας και είληφας] All else transpose, and add καί, or otherwise vary.

 $\delta \epsilon$] So ms. 36, and pr: all else $o \delta \nu$.

γνῷς] Οτ γνώση.4. ἔχω] All else, ἔχεις.

a) Or of: S and Z are inconclusive here.

περιπατοῦσιν] So am only (arm has perfect), for future. S alone has ἐνώπιον (for μετ'), and καί (for δτι) before ἄξιοι.

ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις τῷ νικῶντι δώσω ἐκ τοῦ μάννα τοῦ κεκρυμμένου καὶ *δώσω ἀ αὐτῷ *ψῆφον ὄνομα καινὸν γεγραμμένου δ, ὁ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων. 18 Καὶ τῷ ἀγγέλῳ τῷ ἐν ἐκκλησία τῆ ἐν Θυατείροις γράψον, τάδε λέγει ὁ υίὸς τοῦ Θεοῦ, ὁ ἔχων τὸν ὀφθαλμὸν ὡς φλόγα πυρός, καὶ οἱ πόδες αὐτοῦ 19 ὅμοιοι χαλκολιβάνῳ οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην σου καὶ τὴν πίστιν σου καὶ τὴν διακονίαν σου καὶ τὴν ὑπομονήν σου καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονά ἐστι τῶν 20 πρώτων. ἀλλὶ ἔχω κατὰ σοῦ πολύ,

ότι ἀφῆκας τὴν γυναῖκα σου Ἰεζάβελ, ἡ λέγουσα έαυτὴν προφῆτιν εἶναι, καὶ διδάσκει καὶ πλανᾳ τοὺς ἐμοὺς δούλους πορνεῦσαι, καὶ φαγεῖν εἰδωλόθυτα. καὶ ἔδωκα αὐτῆ χρόνον εἰς 21 μετάνοιαν, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς. ἰδοὺ βάλλω 22 αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ αὐτῆς εἰς θλῖψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῶν. καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ 23 ἐν θανάτῳ καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίαν καὶ δώσω ὑμίν ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν. ὑμῖν 24

έκ τοῦ μάννα] (i) Note that S om. αὐτῷ before these words, with N, one ms. (92), and g, but not pr, and most forms of vg [not am]: against Z, and all else. (ii) S and Z, with pr, arm, and other versions, ins. the prep. (probably ἐκ, but possibly ἀπό) against the majority of authorities. But N and mss. 36, 91, have ἐκ: P and other mss. ἀπό.

καὶ *δώσω\ αὐτ $\hat{\varphi}$] Correction for ἔστιν αὐτ $\hat{\varphi}$ (= ἔχει αὐτόs); see note on Syr. text.

*ψῆφον ὄνομα καινὸν γεγραμμένον] (i) S has φυλακήν for ψ. by an easy mistake of transcription between two very similar Syriac words, the wrong one having been repeated from verse 10. (ii) After ψῆφον S om. λεωκήν, καὶ ἐπὶ τήν ψῆφον. But as this result of homeoteleuton may as naturally be attributed to the Greek original as to the Syr. text, I do not re-insert the words. (iii) The rendering of S (as it now stands) implies ψ. ἐνόματος καινοῦ γράμματος. But this has no support, and it seems unlikely that the translator found it in his Greek. I regard it as the Syriac scribe's vain attempt to make sense of his misreading of the verse, and I restore what I presume to have been the translator's text. See notes on Syr. text, for the matters treated in this and the previous notes.

18. $τ\hat{\psi}$ ἐν ἐκκλησία $τ\hat{\eta}$ ἐν Θ.] In reading $τ\hat{\phi}$, S is supported by A, also pr, and Σ; but nearly all agree (against S) in reading ἐκκλησίαs, instead of ἐν ἐκκλησία $τ\hat{\eta}$, except A, which om.

τὸν ὀφθαλμόν] All else have pl., and most add αὐτοῦ: but A, mss. 36, 38, 152, and lat., om. pron. φλόγα] Οτ φλόξ.

δμοιοι χαλκολιβάνφ] Lit., ως χαλκολίβανος.

19. $\sigma o v$] All ins. this pron. in the first and last instances, and most (including Σ) after $\delta \pi o \mu o \nu \eta \nu$. In the remaining three, no Greek authority gives it. For the position of the first $\sigma o v$ (before $\tau \lambda \ \epsilon \rho \gamma \alpha$) see note on ii. 9: also cp. iii. 1, 15.

πλείονά ἐστι] Rather om. ἐστι, as all else.

20. $\pi o \lambda \dot{v}$] So N and a few mss., including 36, and g; a few others, and pr and arm, $\pi o \lambda \lambda \dot{a}$; there is still less support for $\partial \lambda i \gamma a$ of rec. and vg [not am]; while all the other MSS., and most other authorities, including Σ , and am, om. altogether.

ἀφῆκαs] So Σ, with ms. 36 and a few other authorities: all else pres.

ἡ λέγουσα] Οτ ἡ λέγει, οτ τὴν λέγουσαν.

εἶναι] With ⋈ only, against Σ and all else.
21. εἶν μετάνοιαν] All else, ἵνα μετανοήση, which

21. εις μετανοιαν] All else, τνα μετανοήση, which perhaps S represents loosely. Cp. vii. 9 infr. (last note).
22. μετανοήσωσιν] Or -ουσιν: the Syr. fut. (which S and Σ give) may stand for either. The Greek copies are divided.

 $\alpha b \tau \hat{\omega} v$] So rec., with A and a few mss. (1, 36, 79, &c.), pr, vg [am, am, &c., and cl; but not all], and other versions: the rest $ab\tau \hat{\eta} s$, including Ξ [except vl] and q. [Tischendorf wrongly adds am].

[except p] and g. [Tischendorf wrongly adds am].
23. γνώσονται] Lit., γινώσκουσι. Present often stands for future in Syr.

καρδίαν] All else plural except pr.

(S has an addition in marg., = καὶ παιδεύσω δμᾶς κατὰ τὰ ἔργα δμῶν: of which I find no trace anywhere else.)

24. δμίν All else, except ms. 31, add δέ.

8 Καὶ τῷ ἀγγέλω τῆς ἐκκλησίας Ζμύρνης γράψον, τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, δς ἐγένετο νεκρὸς καὶ 9 * ξίησεν · οἶδά σου τὴν θλίψιν καὶ την πτωχείαν σου, άλλα πλούσιος εί καὶ τὴν βλασφημίαν τὴν ἐκ τῶν λεγόντων έαυτους Ἰουδαίους † Ἰουδαίοι καὶ οὐκ εἰσίν ἀλλὰ συναγωγή τοῦ 10 Σατανα, μηδέν φοβου α μέλλεις πάσχειν ίδου μέλλει ο διάβολος βάλλειν έξ ύμων είς φυλακήν ινα πειρασθήτε καὶ έξετε θλύψιν ήμέρας δέκα. γίνεσθε πιστοί ἄχρι θανάτου καὶ δώσω ύμιν τὸν στέφανον τῆς 11 ζωής. ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεθμα λέγει ταις έκκλησίαις. δ νικών οὐ μὴ ἀδικηθῆ ἐκ τοῦ θανάτου τοῦ δευτέρου.

12 Καὶ τῷ ἀγγέλῳ τῷ ἐν ἐκκλησίᾳ

Περγάμου γράψον, τάδε λέγει δ έχων την ρομφαίαν την όξειαν την δίστομον οίδα ποῦ κατοικείς ὅπου ὁ 13 θρόνος τοῦ Σατανᾶ καὶ κρατεῖς τὸ ουομά μου καὶ οὐκ ήρνήσω την πίστιν μου καὶ ἐν ταῖς ἡμέραις *ἀντεῖπας καὶ ὁ μάρτυς μου ὁ πιστός ότι πᾶς μάρτυς μου πιστὸς ος ἀπεκτάνθη παρ' ύμῶν. ἀλλ' ἔχω 14 κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατούντας τὴν διδαχὴν Βαλαάμ δς ἐδίδαξε τῷ Βαλὰκ βαλεῖν σκάνδαλον ένώπιον των υίων Ἰσραήλ· φαγείν είδωλόθυτα καὶ πορνεῦσαι. οὔτως 15 έχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν Νικολαϊτῶν ὁμοίως. μετανόησον οὖν 16 εὶ δὲ μή, ἔρχομαί σοι ταχύ καὶ πολεμήσω μετ' αὐτῶν ἐν τῆ ρομφαία τοῦ στόματός μου. †καί ὁ ἔχων οὖς, 17

8. τῆς ἐκκλησίας Ζμύρνης] So pr, ecclesiae Smyrnae, (g and vg invert the words); A confirms so far as to give Σμύρνης (but with $\tau \hat{w}$ èν preceding and ἐκκλησίας following). \succeq with most other authorities reads $\tau \hat{\eta} s$ $\grave{\epsilon} \nu$ Σμύρνη ἐκκλησίας.

* $\xi \eta \sigma \epsilon \nu$] S (see note on Syr. text), as pointed, represents $\zeta \tilde{\omega} \nu$, but I treat this as a blunder of the scribe, who understood the sentence absurdly, "who became dead and alive." Probably the want of interpunction in the parallel passage, i. 18, arose from a like misunderstanding.

9. old σov S places σov after $\tau h \nu \theta \lambda$. as the Syr. idiom requires. All except g and vg om. σov after $\tau h \nu \pi \tau$.

 $\tau \dot{\eta} \nu \ \dot{\epsilon} \kappa$] So Ξ , else only κ . Most authorities, however, ins. $\dot{\epsilon} \kappa$ without $\tau \dot{\eta} \nu$.

έαυτούs] Before Ἰουδ., with mss. 28, 73, and 79, and Σ; but S alone om. εἶναι.

† Ἰονδαῖοι] Probably a mistake of repetition on the part of the Syriac scribe.

10. δ διάβολος βάλλειν] So Σ. The Greek copies place the verb first, except mss. 38, 95.

ημέραs] So Q and most mss., and Σ and most versions: the other Greek copies, and pr, ημέρων.

ersions: the other Greek copies, and pr, ἡμερῶν.
γίνεσθε πιστολ ὑμῖν] S alone plural.

11. $\delta \nu \iota \kappa \hat{\omega} \nu$] S ins. a prefix = $\delta \tau \iota$, and so in verse 17.

12. $\tau \hat{\varphi}$ ἐν ἐκκλησία Περγάμου] S alone: but pr gives ecclesiae Pergami (g and vg invert). The Greek copies give $\tau \hat{\eta} s$ ἐν Περγ. ἐκκλ., as does Σ.

 $\tau \dot{\eta} \nu \ \dot{\delta} \xi \epsilon \hat{i} a \nu$] All else except Σ place these words after $\tau \dot{\eta} \nu \ \delta i \sigma \tau o \mu o \nu$.

13. $\kappa al \ \dot{\epsilon} \nu \ \tau a\hat{\imath}s \ \dot{\eta} \mu \dot{\epsilon} \rho ass]$ So A C, ms. 91, and vg, &c.: but $\Join PQ$, nearly all mss., Ξ , and vt, om. $\kappa a\hat{\imath}s$, and (except pr), subjoin $[\dot{\epsilon} \nu]$ $a\hat{\imath}s$ (\Join , $\dot{\epsilon} \nu$ $\tau a\hat{\imath}s$),—supported in each case by many mss. and versions. The ordinary vg deviates slightly from am.

* $\mathring{a}\nu\tau\epsilon\widehat{\imath}\pi\alpha\overline{s}$] S has $\mathring{a}\phi\theta\eta_{8}$, but a slight emendation (see note on Syr. text) gives its real reading (as in some mss. and A), which is also preserved in $\mathbb{E}[np;$ but Id as S]. The entire verse looks at first sight like the result of a complicated conflation; but see note on Syr. text already referred to.

καὶ ὁ μάρτυς] So mss. 68, 87: all else om. καὶ. ὅτι πᾶς μάρτυς μου πιστός] So ms. 152 only (but without μου). See Supplementary Note, p. 49 infr.

παρ' ὑμῶν] So one ms. (95): all else dative. Note that S om. the rest of the verse with ms. 38.

14. $\delta\delta\delta\delta$ So (apparently) both S and Σ , with Q and many mss., &c.; for $\delta\delta\delta\alpha\sigma\kappa\epsilon$.

 $\phi \alpha \gamma \epsilon \hat{\imath} \nu$] So × A C P: Q, and many mss. prefix $\kappa \alpha l$, and so $\Sigma [dnp; l, \tau o \hat{\imath}, \text{ with some mss.}].$

17. †και δ έχων] Dele καί: see note on Syr. text.

18 καὶ ὁ ζῶν καὶ ἐγενόμην νεκρός καὶ ίδου ζων είμι είς τους αίωνας των αἰώνων ἀμήν καὶ ἔχω τὴν κλεῖν 19 τοῦ θανάτου καὶ τοῦ ἄδου. γράψον οὖν ὃ εἶδες καὶ ἄ εἰσι καὶ μέλλει 20 γίνεσθαι μετά ταῦτα τὸ μυστήριον των έπτα άστέρων οθς είδες έπι της δεξιᾶς μου καὶ τὰς ἐπτὰ λυχνίας. οί έπτὰ ἀστέρες, ἄγγελοι τῶν ἐπτὰ έκκλησιων εἰσί καὶ αἱ λυχνίαι αἱ έπτὰ αἱ χρυσαὶ ας εἶδες, έπτὰ ἐκκλησίαι εἰσί.

ΙΙ. Καὶ τῷ ἀγγέλῳ τῷ ἐν ἐκκλησίᾳ Έφέσου γράψον, τάδε λέγει ὁ κρατῶν τους έπτα άστέρας έν τη χειρί αὐτοῦ. δ περιπατῶν ἐν μέσφ τῶν λυχνιῶν 2 των χρυσων οίδα τὰ ἔργα σου καὶ τὸν κόπον σου καὶ τὴν ὑπομονήν

σου καὶ ὅτι οὐ δύνη βαστάσαι κακούς καὶ ἐπείρασας τοὺς λέγοντας έαυτούς ἀποστόλους είναι καὶ ούκ εἰσί καὶ εῦρες αὐτοὺς ψευδεῖς. καὶ ὑπομονὴν ἔχεις καὶ ἐβάστασας 3 διὰ τὸ ὄνομά μου καὶ οὐ κεκοπίακας. άλλ' ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην 4 σου την πρώτην άφηκας. μνημόνευε 5 πόθεν ἐκπέπτωκας καὶ τὰ πρῶτα έργα ποίησον εί δὲ μή, ἔρχομαί σοι, καὶ κινήσω τὴν λυχνίαν σου, έὰν μὴ μετανοήσης. άλλὰ τοῦτο 6 έχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτών α έγω μισω. δ έχων 7 οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταίς ἐκκλησίαις. καὶ τῷ νικῶντι δώσω φαγείν έκ του ξύλου της ζωής, ο έστιν έν τω παραδείσω του Θεού.

18. δ ζων και . . .] A comma is wanting after ζων. Possibly S read 8s before ἐγενόμην (and Σ likewise): but see note on the similar words in ii. 8.

ἀμήν] So Σ, with Q and many mss., and lat.; the rest om.

κλείν] Or κλείδα: all else pl.

19. δ είδες] So Σ: all else a for δ.

μέλλει S alone om. a before this word.

20. ogs] Or av.

λυχνίαs] S with ms. 97 om. τàs χρυσαs after this word; and (alone) ins. ai χρυσαί after ai έπτά.

ἐκκλησιῶν] I neglect the unmeaning colon which S ins. after this word.

ås είδες] So P and many mss., including 1, 79, &c.: ≥ with the rest, om.

II. 1. Kai] All else om., except vt.

τῷ ἐν ἐκκλησία Ἐφέσου This reading is peculiar to S: but for $\tau \hat{\varphi}$ it is supported by A C; for 'Εφέσου, by ms. 16 (which, however, reads $\tau \hat{\eta}$ s 'Εφ. ἐκκλησίας), and pr, g, and vg. Σ has της έν Ἐφέσφ ἐκκλησίας (more exactly, τῆς ἐκκλησίας τῆς ἐν Ἐφέσφ), with most authorities.

χειρί] S alone substitutes χ. for δεξιά: κ reads δ. αὐτοῦ χ.; mss. 35, 68, 87, δ. χ. αὐτοῦ.

λυχνιῶν] So mss. 38, 69, 97: Σ and the rest prefix έπτα.

2. ε[ναι] So Q and many mss., and lat. (except am and arm), and Σ [but l with *]: the rest om.

3. κεκοπίακαs] So ms. 51, and A C [-κεs]: but R P Q, and most mss., ἐκοπίασας. Κεκοπιακώς, = having grown weary, occurs John iv. 6, and is there rendered (Psh. and Hkl.) by the verb here employed by S and Z. I therefore prefer perf.

5. μνημόνευε] All else except pr ins. οδν after this verb.

ἐκπέπτωκας] So apparently S (see note on Syr. text) with P and some mss., and g and vg (excideris); for πέπτωκας [-es] of the other MSS, and most mss., pr, and Σ. S alone om. καl μετανόησον, also (in next sentence) ἐκ τοῦ τόπου αὐτῆς.

 $\epsilon i \ \delta \epsilon]$ Lit., $\kappa \alpha i \ \epsilon i \ \delta \epsilon$ (and similarly verse 16, and iii. 3). The scribe does not correct this redundancy, by obelizing, as he has done, iv. 4, ix. 10, xxi. 21, where $\delta \epsilon$ is the superfluous word.

σοι] Lit., ϵπὶ σϵ, and so in 16.

ἐγώ] All else κἀγώ. 7. οδε] Lit., ὧτα, and so throughout S, and Σ likewise (so pr here, aures.).

καὶ τῷ νικῶντι] All else om. καί, which perhaps ought to be obelized.

δώσω] So N and a few mss.: the rest add αὐτῷ, with Σ , pr, but not g, and vg [am but not cl, &c.].

'Ιωάννης ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ὑμῶν ἐν τῆ θλίψει καὶ ἐν τῆ ύπομονή τή έν Ἰησοῦ, έγενόμην έν τη νήσω τη καλουμένη Πάτμω διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν 10 μαρτυρίαν Ἰησοῦ Χριστοῦ καὶ ἐγενόμην έν πνεύματι έν τη κυριακή ήμέρα καὶ ήκουσα ὀπίσω μου φωνὴν μεγάλην ώς σάλπιγγα λέγουσαν. τι α βλέπεις γράψον είς βιβλίον, καὶ πέμψον ταις έπτὰ ἐκκλησίαις εἰς "Εφεσον' καὶ εἰς Ζμύρναν' καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς 12 Λαοδίκειαν. Καὶ ἐπέστρεψα βλέπειν την φωνην ήτις έλάλησε μετ' έμου. καὶ ἐπιστρέψας, εἶδον ἐπτὰ λυχνίας 13 χρυσᾶς καὶ ἐν μέσφ τῶν λυχνιῶν

όμοιον υίω ανθρώπου καὶ ἐνδεδυμένον ποδήρη καὶ περιεζωσμένον πρὸς τοις μαστοις αὐτοῦ ζώνην χρυσην ή 14 δὲ κεφαλή αὐτοῦ καὶ αἱ τρίχες αὐτοῦ λευκαὶ ώς ἔριον καὶ ώς χιών καὶ οἱ όφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός καὶ 15 οί πόδες αὐτοῦ ὅμοιοι χαλκολιβάνω έν καμίνω πεπυρωμένω καὶ ή φωνή αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν. καὶ 16 έχων έν τη δεξιά χειρί αὐτοῦ, ἀστέρας έπτά καὶ ἐκ τοῦ στόματος αὐτοῦ *ρομφαία ὀξεῖα ἐκπορευομένη καὶ ή όψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῆ δυνάμει αὐτοῦ. καὶ ὅτε εἶδον αὐτόν 17 έπεσα έπὶ τοὺς πόδας αὐτοῦ ώς νεκρός καὶ ἔθηκε τὴν δεξιὰν αὐτοῦ χειρα έπ' έμε λέγων, μή φοβοῦ. έγω είμι ὁ πρωτος καὶ ὁ ἔσχατος.

9. συγκοινωνὸς ὑμῶν] S and Σ alone ins. pronoun. ἐν τῆ ὑπομονῆ] Before ὑπ., most Greek copies om. ἐν τῆ. All ins. βασιλεία καί, as do also nearly all the versions, the exceptions being aeth. and Σ [d l p; but not n].

 $\tau \hat{\eta} \stackrel{?}{\epsilon} \ell \nu \ ^{1} \Pi \sigma o \hat{v}]$ (i) All else except Σ om. $\tau \hat{\eta}$. (ii) Σ , almost alone, subjoins $X \rho_{IJ} \sigma \hat{\psi} : Q$ and most mss. read $\hat{\ell} \nu \ X \rho \cdot ^{1} \Pi \sigma c : A$ and ms. 25, $\hat{\ell} \nu \ X \rho_{IJ} \sigma \hat{\psi}$ only; a few mss. and rec., $^{1} \Pi \sigma o \hat{v} \ X \rho_{IJ} \sigma o \hat{v} : R C P$ and one ms. (38) support S, as also g, and am; but \hat{h} and most texts of vg [including arm] agree with Q; pr with Σ .

 $X\rho\iota\sigma\tau\sigma\tilde{v}$ So Q and most mss., and Σ and most versions: but the other Greek copies, and lat. (except pr and arm) om.

10. και ἐγενόμην] S alone ins. καί.

κυριακ $\hat{\eta}$] Lit., τ $\hat{\eta}$ s μι $\hat{\alpha}$ s σαββάτου: but as this is evidently a Syr. gloss (found also in margin of Σn) I place κυριακ $\hat{\eta}$ in text.

σάλπιγγα λέγουσαν] So Σ , but all else genitive, except h and pr. A corrector of N gives λέγουσαν, but does not alter σάλπιγγος.

11. å] So mss. 35, 38, 72, 87; and pr: all else, 3.

Zμύρναν] So κ (alone of Greek copies), and the best texts of vg [including am]; all else, Σμύρναν.
Similarly ii. 8.

12. βλέπειν] Lit., εἰδέναι.

 $\epsilon \lambda \dot{\alpha} \lambda \eta \sigma \dot{\epsilon}$] So P and many mss.: nearly all the rest, and lat., $\epsilon \lambda \dot{\alpha} \lambda \epsilon \iota$ (\$ doubtful).

13. <code>%poiov vi\hat{\varphi}</code> Or $\delta\mu$. vi\hat{\varphi}; lit., &s $\delta\mu$ oi\hat{\varphi}\mu vi\hat{\varphi} as S (not \mathbb{Z}) usually. A reads $\delta\mu$ oi\hat{\varphi}\mu vi\hat{\varphi}.

και ένδ.] All else om. καί: also (except Σ) αὐτοῦ. 14. αἱ τρίχες αὐτοῦ] S alone ins. pronoun.

καὶ ώs] So one ms. (8) only: all else, λευκόν [καὶ] ώs; except h and pr, which om. λευκαί as well as λευκόν.

16. $\xi \chi \omega \nu$] The Syriac expression (same in S and Ξ) would rather = $\xi \chi \epsilon \iota$ (or $\epsilon \hat{l} \chi \epsilon \nu$, as \bowtie and a few authorities), but sometimes = $\xi \chi \omega \nu$ (as vi. 2, in both versions), Syriac affording no participial equivalent.

δεξι $\hat{\alpha}$ χειρὶ αὐτοῦ] More exactly χ. αὐτοῦ τ $\hat{\eta}$ δ., as Q. But the Syriac idiom requires this order, and S therefore warrants no inference as to the Greek.

*ὁρμφαία ὀξεῖα] S represents πνεῦμα ὀξύ, a manifest gloss, probably of the Syriac. See note on Syr. text. All else ins. δίστομος before ὀξεῖα.

17. $\epsilon \pi i$ So ms. 72 only: \bowtie and ms. 13, ϵis ; all else $\pi \rho \delta s$.

 $\chi \in \hat{i} \rho \alpha$] So a few mss. and Σ : the rest om. $\hat{\epsilon} \gamma \omega$] Lit., ὅτι $\hat{\epsilon} \gamma \omega$.

ΑΠΟΚΑΛΥΨΙΣ

H EFENETO

ΕΙΣ ΤΟΝ ΑΓΙΟΝ ΙΩΑΝΝΗΝ ΤΟΝ ΕΥΑΓΓΕΛΙΣΤΗΝ.

- Ι. ᾿Αποκάλυψις Ἰησοῦ Χριστοῦ, ἡν ἔδωκεν αὐτῷ ὁ Θεός, δείξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ ²Ἰωάννη, ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ, καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὄσα εἶδε.
- 3 Μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας ταύτης καὶ τηροῦντες τὰ ἐν αὐτῆ γεγραμμένα ὁ γὰρ καιρὸς ἐγγύς.
 4 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῆ ᾿Ασίᾳ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ ὁ ὤν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ 5 ἐνώπιον τοῦ θρόνου αὐτοῦ, καὶ ἀπὸ

'Ίησοῦ Χριστοῦ ὁ μάρτυς, ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς, ὁ ἀγαπῶν ἡμᾶς καὶ λύων ἡμᾶς ἐκ τῶν ἀμαρτιῶν ἡμῶν ἐν τῷ αἴματι αὐτοῦ' καὶ ἐποίησεν ἡμᾶς βασιλείαν ἱερὰν ὁ τῷ Θεῷ καὶ πατρὶ αὐτοῦ' αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τὸν αἰῶνα τῶν αἰώνων ἀμήν.

'Ιδοὺ ἔρχεται μετὰ τῶν νεφελῶν' 7 καὶ ὄψονται αὐτὸν πάντες ὀφθαλμοί' καὶ οἴτινες αὐτὸν ἐξεκέντησαν' καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναὶ καὶ ἀμήν.

"Εγώ εἰμι τὸ Α καὶ τὸ Ω, λέγει 8 Κύριος ὁ Θεὸς ὁ ὧν, καὶ ὁ ἦν' καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ. Ἐγὼ 9

I. 1. Observe the interpunction; a lesser stop after $\Theta \dot{\epsilon} os$, and a greater after $a \dot{v} \tau o \hat{v}$.

^{3.} ταύτηs] With ≥, g, and vg, and mss. 7, 16: vt, and all MSS. and most mss. omit.

^{4.} ä] S and ≥ are not decisive as between ä (of C Q and most mss.) and των (of N A and a few); but are clearly against ä ἐστιν (of rec. supported by P and a few).

δ ἀγαπῶν] So Σ, but all Greek authorities have this and the following participle in the dative case.

λύων] Or aor. ptep., as all Greek: Σ, ἔλυσεν. ἐκ] Or ἀπό: Syriac has but one equivalent for these two prepositions.

^{6.} $\eta \mu \hat{a}s$] Or $\eta \mu \hat{a}v$, the Syriac being ambiguous; but $\eta \mu \hat{a}s$ is more probably indicated, as in verse 5, and as $a\hat{b}\tau o\hat{v}s$ in the parallel passage, v. 10.

lεράν] Or lερατικήν. No other authority but ≥ for adjective: see note on Syr. text.

αὐτῷ] Or ῷ, with Σ only.

 $[\]tau \delta \nu \ a \hat{\imath} \hat{\omega} \nu a$] So \aleph , and Σd (but see note on Syr. text).

δψονται] So Σ, with κ and a few authorities, but apparently Σ alone supports πάντες ὀφθαλμοί. και ἀμήν] S alone inserts καί.

^{8.} A . . . Ω] S and Z write, Olaph and Tau.

ADDENDA, CORRIGENDA, AND DELENDA, IN PART I.

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Page 4, notes, column 2, line 3, after \( \Sigma \)
                                                       add (prefixing \tau \hat{\varphi})
                         2, ,, 19, for 48
                                                       read 49
                         2, ,, 1, for γυναίκα σου read γυναίκά σου
  ,, 5, text,
                         1, ,, 28, before ἐκκλησίας add τῆς
  ,, ib. notes,
                         2, ,, 18, for last
                                                       read third
  ,, ib.
  ,, 6,
                         1, ,, 18, after \tau \hat{\varphi}, \tau \hat{\eta}s
                                                       add èv, èv
                         2, ,, 15, after mss.
                                                       add and pr
  ,, ib.
                         1, ,, 13, before ∑
                                                       add (with \tau \hat{\varphi} prefixed)
  ,, 7,
  ,, ib.
                         2, ,, 20, before ∑
                                                       add (with \tau \hat{\omega} prefixed)
                         1, ,, 3, for φυχρός
  ,, 8,
                                                       read ψυχρός
  ,, ib.
                         1, ,, 17, before with
                                                       dele parenthesis
  ,, 14,
                         1, ,, 3, after 94
                                                       add and S
  ,, 21,
                         1, ,, 1, before All
                                                       add So ∑.
                         2, ,, 16, after So
                                                       add S, and
  ,, ib.
                                                       add ∑,
  ,, 26,
                         1, ,, 1, after mss.
  ,, ib.
                         1, ,, 2, for vg
                                                       read am
                         2, ,, 15, for MSS.
                                                       read mss.
  ,, 27,
                         2, ,, 10, after P
                                                       dele Q
  ,, 33,
                                                       add P om. sentence
  ,, ib.
                         2, ,, 11, after reading.
                         1, ,, 17, 18, before 87
                                                       dele 35, 36,
  ,, 37,
                         2, ,, 15, after So
                                                       add \Sigma,
  ,, ib.
                         2, ,, 13, for 48
                                                       read 49.
  ,, ib.
                         2, ,, 14, after 98.
                                                       dele parenthesis
  ,, 38, ,,
                         1, ,, 12, after mss.
                                                       add and g and cl.
  ,, 43, ,,
```



exlvi NOTE.

In the Footnotes subjoined to the Greek, I have not attempted to give anything like a complete apparatus criticus; but merely to indicate the characteristic features of the text which underlies S. I have accordingly passed over (generally speaking) without remark such of its readings as are attested by uncial evidence, except where the reading is an interesting one and the attestation that of a single uncial. But I have been careful to note every one of its readings which is unconfirmed by each and all of the uncials without exception.

Of this class (of non-uncial readings) many are absolutely peculiar to S. These do not for the most part commend themselves as deserving of consideration; and I have therefore judged it sufficient, without forming a complete list of them, to put together, at p. lxxvi et sqq., supr., such of them as seem to be in any degree noteworthy.

The rest of the non-uncial readings recorded in these notes, are those which have the support of one or more cursives, of one or more Latin texts, or of Σ ,—or of some combination of these authorities. All such readings will be found accurately registered and classified in List II supr. (pp. cxli—cxliv). That List is in fact an Index of all readings of the S-text which have other than uncial attestation.

In like manner, List I (pp.]cxxv—cxl) will be found to be a complete Index of all S-readings for which there is more or less equally divided uncial evidence.

NOTE. exlv

NOTE PREFATORY TO GREEK TEXT.

The following Greek Text of the Apocalypse is offered as a substitute for a Latin or other translation such as is usually subjoined to a version of a Book of Scripture into a language not generally familiar to Biblical students.

In constructing it, I have taken as basis the "Revised" Text of 1881 (in preference to the "Received," which is universally admitted to be exceptionally unsatisfactory in this Book), altering it throughout into conformity with the readings which the version S appears to have followed. In the great majority of the cases where there are variants affecting the sense, including nearly every one of interest or importance, the reading which the translator had before him is determinable with certainty.

But there remain not a few instances in which the evidence of the Syriac is indecisive of the reading of its original. This is so, of course, in most (though not all) cases of variation of orthography; but it occurs, moreover (in consequence of the limitations of the Syriac tongue), in variations affecting—(1) the case of *nouns*, as between genitive, dative, or accusative, after $i\pi i$ —

- (2) the tense of verbs, as between agrist and perfect, or between present and agrist participle-
- (3) the use of prepositions, as between $d\pi \delta$ and $\epsilon \kappa$, or between insertion and omission of $\epsilon \nu$ —
- (4) the presence of the article (which however S not seldom is able to express more suo). In all such instances, I have retained the reading of the "Revised," and have pointed out in a footnote the ambiguity of S.

The text of S, as it has reached us, abounds in superfluous insertions of the copulative conjunction. These I have mostly retained, but it may be that I have overlooked some of them. They seem to be unmeaning, due merely to the idiosyncrasy of the translator, or (not improbably) of the scribe.

I have accurately reproduced the interpunction (except in one or two instances, to each of which I have called attention in a footnote)—inasmuch as, though in some places evidently wrong, it seems to have been on the whole carefully and consistently carried out.

In the few instances where the rendering is vague or erroneous, I have not shaped the Greek into conformity with it; but have given the text which the paraphrase or mistranslation was presumably intended to represent, adding an explanatory footnote.

Where error of transcription, admitting of obvious correction, occurs in the Syriac text, I have made the Greek represent the reading as corrected, marking the place with an asterisk (*).

Where error seems to affect the Syriac text—whether on the part of the translator or of the scribe,—such as to leave it doubtful what was the reading of the original, I have rendered the Syriac into Greek, marking the doubtful words with an obelus (†).

For the corrections made, or required, at the places marked with * or †, the reader is referred to the Notes which follow the Syriac text in Part II.

APPENDIX TO DISSERTATION.

4. Readings (27) of S supported by Σ ; against all Greek and Latin texts:

i. 9, συγκοινωνὸς δμῶν.

9, τῆ ἐν Ἰησοῦ.

13, μάστοις αὐτοῦ.

19, ő for å.

ii. 12, τὴν ὀξεῖαν before τὴν δίστομον.

iii. 8, ins. καί before ίδού.

v. 11, μυριάς χιλιάς.

viii. 7, δδατι for αξματι.

9, πάντων τῶν κτισμάτων.

13, τῶν σαλπίγγων.

is. 3, om. έξουσίαν.

15, ins. εἰς before τὴν ἡμέραν and τὸν μῆνα.

x. 9, σοι σου.

xiii. 16, $\delta o \theta \hat{\eta}$.

16, των χειρών των δεξιών.

xiv. 9, χάραγμα αὐτοῦ.

xv. 5, ins. σύ.

6, στήθη αὐτῶν.

xvii. 4, λίθους τιμίους.

9, τῷ ἔχοντι.

xviii. 13, ρέδας καὶ σώματα.

16, λίθοις τιμίοις.

19, τῶν στρατευμάτων.

xx. · 4, τὰς πεπελεκισμένας.

xxi. 3, αὐτοῖς Θεός.

xxii. 2, ins. ἐπὶ before τοῦ ποτάμου.

5, om. ἐπ' before αὐτούς.

- 3. Readings (75) of S supported by one or more of the Latin versions, (19 of them also by Σ); against all Greek MSS, and mss.:
 - i. 10, σάλπιγγα λέγουσαν, h, pr, Σ.
 - 14, om. λευκόν, h. pr.
 - ii. 5. om. ov, pr.
 - 7, om. $\alpha \mathring{v} \tau \hat{\omega}$, g, cl.
 - 8, της ἐκκλησίας Σ[Ζ]μύρνης, lat.
 - 9, πτωχείαν σου, g, vg.
 - 23, καρδίαν, pr.
- iii. 1, $\tau \hat{\varphi}$, pr, Σ .
 - 1, καὶ ὅτι, pr.
 - 7, της ἐκκλησίας Φιλαδελφείας, g, vg.
 - 9, ἐκ τῶν, pr, Σ.
 - 14, της ἐκκλησίας Λαοδικείας, lat.
 - 19, ovs, p, vg.
- iv. 1, σάλπιγγα, vt, Σ.
 - 3, $\lambda i\theta ov$, vg, Σ .
 - 5, om. πυρός.
 - 7, οπ. καί before τὸ ζῶον, pr.
 - 9, ότε ἔδοσαν, νt.
- v. 4, καὶ λῦσαι τὰς σφραγίδας αὖτοῦ, pr.
 - 9, ἄδοντες, pr.
- vi. 8, καὶ εἶδον ἵππον χλωρόν, pr.
- vii. 9, φυλης, pr.
- viii. 11, $\&s \ \&\psi \iota \nu \theta$., h, pr.
- ix. 7, τὸ ὁμοίωμα, g, Σ.
 - 17, τοῦ στόματος, lat.
 - 18, καὶ ἀπὸ τῶν, cl, Σ.
 - 21, οπ. οὖτε ἐκ τῶν κλεμμάτων αὐτῶν, pr.
- x. 11, ἔθνεσι before λαοῖς, cl, Σ.
- xi. 3, ἵνα προφητεύσ., pr.
 - 8, τῶν πλατειῶν, g, vg.
 - 9, μνήματα, p, vg, Σdnp.
 - 15, έβασίλευσεν, απ.
 - 19, om, αὖτοῦ after ναῷ, arm.
- xii. 2, κράζουσα, am.
- xiii. 4, ins. τούτω, pr, Σ.
 - 10, ins. καί after ὑπάγει, pr.
 - 10, δστις έν μαχ., pr, vg.
 - 10, ἐν μαχαίρα ἀποκτανθήσεται, g.

- xiii. 14, πλανήσει, am, Σ.
 - 16, ποιήσει, vg, Σ.
- xiv. 6, λαούς φυλάς, pr.
 - 8, ins. αὐτῶ, pr, Σ.
 - 20, ἐπὶ σταδίων, pr, vg.
- xv. 6, ins. καί before λαμπρόν, vt, cl.
 - 7, om. xpvoas, pr.
- xvi. 3, ins. ή θάλασσα, g, h.
 - 16, συνάξει, cl.
- xvii.15, ἐφ' ὧν, pr.
 - 18, om. ἔστιν, pr, arm.
- xviii. 1, ins. καί before μετά, pr, vg.
 - 3, οπ. τοῦ θυμοῦ, pr.
 - 4, της πληγης, g.
 - 12, λίθων τιμίων, pr, Σ.
 - 12, ἐκ ξύλου τίμιον, g.
 - 14, ή ἐπιθυμία, pr.
 - 17, ἐν τῆ θαλάσση, vt, cl, Σ.
 - 20, εὐφραίνεσθε, pr, Σ.
 - 23, ταις φαρμακείαις, lat.
- xix. 1, ὄχλων πολλῶν, pr, vg.
 - 2, χειρών, pr, vg.
 - 6, ὄχλων πολλῶν, pr.
 - 6, om. ὁ Θεός, pr.
 - 8, ἐστι after δικαιώματα, g, vg.
 - 20, καὶ θείου, arm.
- xx. 4, η ἐπί, lat.
- xxi. 5, εἶπέ μοι (2d), cl.
 - 18, η ἐστιν, lat., Σ.
 - 14, om. δώδεκα before ἀποστόλους, am.
 - 18, χρυσίου καθαρού, pr, am, Σ.
 - 21, χρυσίου καθαρού, pr.
 - 23, ins. ἐστί, lat.
 - 27, om. της ζωής, pr.
- xxii. 8, eyú, am, arm.
 - 9, εἶπε, νg, Σ.
 - 17, om. $\delta \theta \epsilon \lambda \omega \nu$, g.

ii. 13, ins. ότι πᾶς μάρτυς [μου] πιστός, 152.

13, παρ' ὑμῶν, 95.

13, om. δπου δ Σατανάς κατοικεί, 38.

20, ἀφῆκας, 26, 36, Σ.

24, om. $\delta \epsilon$, 31.

iii. 2, πεπληρωμένα before τὰ ἔργα, 40.

12, om. μ ov after $\tau \hat{\varphi} \nu \alpha \hat{\varphi} \tau \circ \hat{v} \Theta \epsilon \circ \hat{v}$, 11, 29, 36.

15, om. ŏτι, 28, 152.

iv. 3, σμαράγδων, 14, Σ.

8, add έστός [-ώς], 34, 35, 68, 87.

9, ins. τέσσαρα, 68, 87.

v. 1, ins. ἄλλον, 35, 87.

5, ἀνοίξει, 13, Σ.

5, οπ. ἐπτά, 73.

νί. 5, ηνοίγη ή σφραγίς ή τρίτη, 28, 73, 79.

11, ἐκάστω αὐτῶν, 28, 73, Σ.

vii. 1, καὶ κρατοῦντας, 28, 73, 94, Σ.

viii. 5, ἐγένετο, 68.

8, ins. ἐγένετο before ώς, 95.

11, $\[del{a}\psi \iota \nu \theta \circ s ... \[del{a}\psi \iota \nu \theta \iota \circ v, 7, 28, 79.\]$

12, καὶ ἐσκοτίσθη . . . οὖκ ἔφαινε, 35, 68, 87.

ix. 1, ἐπὶ τῆς γῆς, 38, 97, Σ.

11, ἀπολύων, 49, 98.

x. 7, 8, 28, 49, 79, 91, 96, few.

xi. 5, δστις, 38.

5, δεῖ αὐτούς, 87.

8, οπ. καί after ὅπου, 1, 7, 14, 35, 36, 87, 92,

few.

12, ἐθεώρουν, 38, 97.

xii. 8, avroîs, 17, 36.

8, om. ĕti, 7, 28, 73, 79, 152, ∑n.

11, αὖτοῦ, 43, 47, 87.

xiii. 2, om. στόμα (2°), 38.

12, ποιήσει ἐνώπιον, 34, 35, 87.

12, καὶ ποιήσει, 34, 35, 87.

13, καὶ ποιήσει, 35, 87.

15, τη εἰκόνι τοῦ θηρίου καὶ ποιήσει, 14, 73,

97, ∑ 1.

xiv.18, om. $\lambda \epsilon \gamma \omega \nu$, 14, 92.

xv. 6, ἐκ τοῦ ναοῦ before οἱ ἔχοντες, 94.

6, ἐπὶ τὰ στήθη, 28, 73, 79.

xvi. 1, ἐπὶ τὴν γῆν, 28, 73.

2, $\epsilon \pi i \tau \dot{\eta} \nu \gamma \hat{\eta} \nu$, 1, 28, 49, 79, 91, 96, &c.

χνί. 11, τὸ ὄνομα τοῦ Θεοῦ, 91.

15, αἰσχύνην, 7, 29.

18, οπ. καὶ φωναί, 12, 152.

xvii.13, ξαυτῶν, 1.

17, μίαν γνώμην αὐτῶν, 95.

xviii. 3, πεπότικε, 18, 36, 37, 73, 79,

4, οπ. καί before ἵνα μὴ λάβητε, 152.

10, ovaí ter, 35, 87.

13, ἵππους, 95, Σ.

14, σου bis, 35, 87.

14, τὰ λαμπρὰ ἀπῆλθεν, 1, 79.

14, 15, ευρήσουσιν οἱ ἔμποροι. few, Σ.

16, om. καί before κεχρυσ., 1, 79, 152.

22, οm. καὶ πᾶς . . . εύρεθ $\hat{\eta}$ ἐν σοῖ ἔτι, 14, 92.

23, ἐπλάνησας, 87.

xix. 1, Καὶ μετά, 1, 36, 38, 49, 79, 91, 96, &c.

3, οπ. καί before δεύτερον, 98.

3, $dv \in \beta \eta$, 73, 79.

6, φωνην ώς, 36.

8, καθαρὸν [καὶ] λαμπρόν, 1, 36, 73, 79, 152,

14, τοῦ οὐρανοῦ, 38, (τῶν οὐρανῶν, 8).

16, ins. αὐτοῦ after ἱματ., 87, 152.

17, οπ. πᾶσι, 95.

18, οπ. πάντων, 1, 152.

xx. 1, ins. ἄλλον, 16, 32, 39.,

6, τῷ Θεῷ καὶ τῷ Χριστῷ, 38.

7, $\delta \tau \epsilon \epsilon \tau \epsilon \lambda \epsilon \sigma \theta \eta$, 152, (1, $-\theta \eta \sigma \alpha \nu$).

11, τοῦ προσώπου αὐτοῦ, 95, Σ.

xxi. 5, om. oti, 94.

11, om. $\lambda \ell \theta \varphi$ (2), 1, 7, 38, few.

12, om. $\lceil \tau \hat{\omega} \nu \rceil \nu \hat{\omega} \nu$, 12, 73, 79, 94, few.

16, τὸ πλάτος αὐτῆς (1°), 7.

16, τὸ μῆκος αὐτῆς (2°), 73.

19, καρχηδών, 35, 68.

xxii. 2, καὶ κατά, 98.

3, ¿κεῖ, 1, 7, 38, 152, few.

5, ἐκεῖ, 1, 7, many.

6, των πνευμάτων των άγίων προφητών, 35, 68.

7, ἐν τάχει, 12.

9, δρα μή, 68, Σ

12, κατὰ τὸ ἔργον, 73, 79.

16, καὶ ὁ ἀστήρ, 7, 35, 49, 79.

- II. The following is a collection of 215 readings of S which have no support from the MSS.; but only from mss., or Latin, with or without Σ : together with 27 supported by Σ alone (242 in all).
- 1. Readings (49) of S supported by some one or more of the mss., and of the Latin versions, (18 of them also by Σ); against all MSS.:
 - i. 3, add. ταύτης, 7, 16, g, vg, Σ.
 - 11, ã, 34, 35, 38, 72, 87, pr.
 - iii. 2, Θεώ without μου, 1, few, pr.
 - 3, $\delta \epsilon$, 36, pr.
 - 7, οὐδεὶς κλείει, 1, 36, 49, &c., lat., Σ.
 - iv. 6, om. &s, 1, 94, &c., pr.
 - v. 7, ins. τὸ βιβλίον, 7, 36, vt, some vg, Σ*.
 - 13, $\vec{\epsilon} \nu \tau \hat{\eta} \gamma \hat{\eta}$, 1, few, pr.
 - vi. 6, τὸν οἶνον before τὸ ἔλαιον, 36, pr, vg.
 - vii. 1, om. της γης, 38, arm.
 - viii. 2, είστήκεισαν [έστήκεσαν], 38, few, g, Σ.
 - ix. 2, μεγάλης καιομένης, 36, 38, few, g.
 - 8, om. \$\tilde{\eta}\sigma\colon 73, h.
 - 10, κέντρα ἐν, 1, 7, 28, 35, 36, 38, 79, 87, 90, 92, &c., vg.
 - 10, καὶ ἡ ἐξουσία, 1, 36, 79, &c., h, pr, vg.
 - 18, τοῦ στόματος, 91, 95, lat.
 - x. 8, φωνην ήκουσα, 7, vt, cl.
 - xi. 6, βρέχη ὑετός, 1, few, g.
 - 6, ἐν [ταῖς] ἡμέραις, 1, pr, Σ.
 - 10, χαρήσονται, 38. lat., Σ.
 - 15, ⊕εοῦ, 28, pr.
 - 19, βρονταὶ καὶ φωναί, 14, 28, 36, 38, 73, 79, 87, 97, g, h, Σ.
 - xii. 6, $\epsilon l \chi \epsilon \nu$, 38, h, cl, Σ .
 - 10, ἐκ τοῦ οὐρανοῦ, 95, g, pr.
- xiii. 10, ἀπάγει, 33 (35, 87, ἐπάγει), vt, cl, Σ*.
- xv. 4, €1, 36, 38, 49, 95, 96, few, vt, cl, ≥.

- xvi. 4, ἄγγελος, 1, 35, 36, 38, 49, 79, 87, 91, 96, &c., some vg, Σ.
 - 5, καὶ [δ] ὅσιος, 1, 36, 95, few, vt, Σ.
 - ins. ἄγγελος, 1, 35, 36, 49, 79, 87, 91, 96,
 &c., pr, cl.
 - 12, ins. ἄγγελος, 28, 35, 36, 49, 79, 87, 91, 96, &c., vt, cl.
 - 17, ins. ἄγγελος, 1, 28, 35, 36, 49, 79, 87, 91, 96, &c., vt, cl.
 - 17, eis, 1, 14, 28, 49, 79, 91, 92, 96, &c., lat.
- xvii. 8, ἐν [τῷ] βιβλίω, 73, 79, 95, lat.
 - 8, πάρεστι, 1, 36, 73, 79, 152, few, g, Σ.
 - 16, ποιήσουσιν αὐτήν after γυμνήν, 34, pr.
- xviii. 8, om. δ Θεός, 38, 96, few, pr.
- xix. 1, om. &s, 1, 7, 38, few, vt, \(\Sigma\).
 - 1, $\tau \hat{\varphi} \otimes \epsilon \hat{\varphi}$, 36, 47, 152, pr, vg, Σ .
 - 13, καλεῖται, 1, 36, 49, 79, 91, &c., lat.
- xx. 4, τὰς χείρας, 94, vg.
 - 14, ἐστιν before ὁ θάνατος, 49, 91, 96, few, cl.
 - 14, om. ἡ λιμνὴ τοῦ πυρός, 1, 94, &e., pr [Aug.],
- xxi.11, καὶ ὁ φωστήρ, 1, 7, &c., pr, cl.
 - 11, τιμίω, 94, g, vg.
- xxii. 5, φωτίζει, 79, &c., g, am, Σ.
 - 11, καὶ ὁ ἀδικῶν, 68, pr.
 - 12, κατὰ τὸ ἔργον, 73, 79, lat.
 - 17, ins. καί after ἐρχέσθω, 33, 46, cl, Σ.
 - 21, ἡμῶν, 30, few, lat., Σ.
- 2. Readings (91) of S supported by one or more of the mss., (15 of them also by Σ); against the MSS., and the Latin versions:
 - i. 14, λευκαὶ ώς ἔριον καὶ ώς, 8.
 - 17, ἐπὶ τοὺς πόδας, 72.
 - 17, add χείρα, 1, 28, 91, 92, 96, few, Σ.
 - 20, οπ. τὰς χρυσᾶς, 97.

- ii. 1, om. ἐπτά before λυχνιῶν, 38, 69, 97.
 - 9, ξαυτούς before Ἰουδαίους, 28, 73, 79, Σ.
 - 10, δ διάβολος before βάλλειν, 38, 95, Σ.
 - 13, pref. καί to ὁ μάρτυς, 68, 87.

xxii.15, φιλῶν [βλέπων] before ποιῶν, A Q, many,

 pr, vg, Σ :

16, ἐπί, **ℵ** Q, most, Σ:

16, δ πρωϊνός, 💸 Q, mss., pr, Σ:

18, ἐπ' αὐτόν before ὁ Θεός, ℵ (A om.), 49, 79, 91, 96, &c.:

18, πληγάς, 💸 A, most, lat., Σ:

20, om. ἀμήν, 💸, vt:

21, Χριστοῦ, Q, nearly all, g, vg, Σ:

21, πάντων τῶν ἀγίων, Q, most, Σ:

21, ἀμήν, 💸 Q, nearly all, am, cl, Σ:

COUNTER READINGS.

X, 35, few, g, after.

A, 38, 79, few, g, vg, $(pr \ om.)$, ϵv .

A, g, vg, pref. καί.

Q, most, lat., ∑, after.

Q, some, pref. ἐπτά.

A Q, mss., vg, Z, ins.

X A, 26, om., (pr om. vers.).

 \aleph , g, om. πάντων; (A, vg, (cl add. ὑμῶν), om. τῶν ἀγίων).

A, 79, g, some vg, om.

xxi. 10, ἀπὸ τοῦ Θεοῦ, & A P, many, lat.:

12, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, 🗙 PQ,

mss., vt, am, cl:

12, ὀνόματα αὐτῶν, 💸:

12, γεγραμμένα, 💸, vt:

12, $\lceil \tau \grave{\alpha} \rceil$ ὀνόματα τῶν δώδεκα, A Q, many, g, vg, Σ :

13, ἀνατολη̂ς, № A.P., 1, 36, 38, 79, few, Σ:

13, βορρ \hat{a} ... νότου ... δυσμ $\hat{\omega}$ ν, $PQ(\mathbf{X}, \beta$... β ... δ), nearly all, vt, cl, Σ :

 καὶ τὸ τεῖχος αὐτῆς, ★ A P, some, lat. (vg, om. αὐτῆς), Σ:

16, δσον, **Χ** P Q, most, g:

16, χιλιάδων, & A.P., many, lat.:

17, ἐμέτρησε, 🗙 A.P., many, lat., Σ:

18, om. $\tilde{\eta}_{\nu}$, A.P., g, ∑:

19, καὶ οἱ θεμέλιοι, **%**, 1, 7, 35, 49, 79, &c., (vt?), cl, Σ:

19, καὶ ὁ δεύτερος . . . καὶ ὁ τρίτος, 💸 :

21, δώδεκα μαργ., A P Q, mss., g, vg, Σdp [n deficit]:

21, καὶ ἔκαστος, Ρ:

21, ἐξ ἐνός, 🎗 A, nearly all, lat., Σ:

23, αὐτŷ· ἡ γάρ, ΝΑ P, many, lat., Σ:

24, φέρουσι, NA P, many, lat., Σ:

24, οπ. καὶ τὴν τιμήν, & A P, many, vt:

24, om. των ἐθνων, X A P, many, lat.:

26, οπ. ἴνα εἰσέλθωσιν, 💸 A P, many, lat., Σ:

27, δ ποιῶν, $\upred{\aleph}$, 7, 38, 90, 94, 97, 98, &e., (g?), $\upred{\Sigma}$:

xxii. 2, τοὺς καρπούς, X:

5, ἐκεῖ, 1, 7, &c.; (ΝΑ P, 35, few, lat., Σ, ἔτι):

5, οὐχ ἔξουσι χρείαν, A, lat., Σ:

5, φωτὸς [καὶ] λύχνου, ΝΑ, 38, 79, few, lat., Σ:

5, ἡλίου, XAP, 1, 35, 38, 49, 79, 91, 96, lat.,

.

5, αὖτούς, PQ, nearly all, vg, Σ:

6, εἶπε, X A P, many, pr, vg, Σ:

6, om. με, A P Q, mss., lat.:

8, βλέπων before ἀκούων, \$, 78, 79, 152, few,

8, ήκουσα καί, 💸 A, many, lat. Σ:

11, καὶ ὁ ῥυπαρὸς ῥυπ. ἔτι, 🗙 Q, most, lat., 🔀 :

14, ποιοῦντες τὰς ἐντολὰς αὐτοῦ, Q, nearly all, g, &c., Σ :

COUNTER READINGS.

Q, many, $(\Sigma?)$, $\stackrel{\epsilon}{\in} \kappa \tau$. \otimes .

 A_{τ} some vg, Σ , om.

A P Q, mss., lat., ≥, om. pron.

A P Q, mss., vg, Σ, ἐπιγεγραμμένα.

P, many, pr, om. τὰ ὀνόματα.

Q, most, plur.

 $A, am, \beta \dots \delta \dots \nu \dots$

Q, most, om.

A, some, pr, Σ, vg, add. καί.

Q, many, Σ, add. δώδεκα.

Q, many, om.

& Q, nearly all, pr, vg, ins.

A P Q, many, am, om. καί.

A P Q, mss., lat., Σ., om. καί.

ℵ, pr, ∑l, om. δώδεκα.

& A Q, mss., lat., Σ, om. καί.

PQ, 79, 92, pref. ws.

Q, many, αὐτὴ γὰρ ἡ.

Q, many, add. αὐτῶ.

Q, many, vg, Σ , ins.

Q, many, ∑, ins.

Q, many, ins.

A, few $(\pi o i \hat{\omega} v)$, PQ, many $(\pi o i o v v)$, pr, vg, om. art.

A P Q, mss., lat., ∑, sing.

Q. many, om.

№ P, 1, 35, 49, 79, 91, 96, &c., pres.; (Q, 7, 38, &c.,

ού χρεία).

P Q, most, οπ. φωτός καί.

Q, 7, 92, 94, 97, 98, om.

ℵ A, 35, vt, pref. ἐπ'.

Q, many, g, λέγει.

X, Z, ins.

A Q, most, g, vg, Σ , after.

Q, many, add. ὅτε.

A, 1, 35, 68, 97, few, om.

& A, 7, 38, vg, (pr hiat), πλύνοντες τὰς στολὰς αὐτῶν.

xix. 18, καὶ μικρῶν, ΝΑΡ, most, lat., Σ:

20, μετ' αὐτοῦ ὁ, 🗙 P (A, 41, pref. οί), 14, 38, 49, 79, 91, 96, few, cl, (pr?, am?):

xx. 1, ε ἐν τῆ χειρί, 💸, 38, lat., Σ:

2, om. $\delta \pi \lambda \alpha \nu \hat{\omega} \nu \tau \hat{\eta} \nu$ oἰκουμένην $\delta \lambda \eta \nu$, λA , 1, 79, 95, &c., lat.:

4, χίλια, **X** A, 1, 49, 79, 91, 96, &c., (lat.?):

5, om. οἱ λοιπὸι . . . χίλια ἔτη, 💸, 7, 14, 92, &c., ∑:

6, χίλια, A, most, (lat.?):

7, $\delta \tau \alpha \nu \tau \epsilon \lambda \epsilon \sigma \theta \hat{\eta}$, λ A, most, lat., Σ :

8, πάντα, 💸, 79:

8, ἐν ταῖς, X, 14, 35, 87, 92, few:

8, καὶ συναγαγείν, 💸, 73, 79, 152, few, lat.:

9, $\mathring{a}\pi\grave{o}$ τοῦ Θεοῦ, PQ, many, g, vg, Σ :

10, $\delta \pi o v$, \aleph , some, some vg:

11, ἐπάνω αὐτοῦ, ℵ, 38, Σ:

12, μεγάλους before μικρούς, XAP, most, lat., Σ:

ἔργα αὖτῶν, ΝΑ P, most, vg, (vt?), Σ:

xxi. 1, åπηλθον [-αν], **λ** A Q, 38, 92, 94, 97, &c., pr [Aug.], \(\Sigma\):

2, έκ τοῦ οὐρανοῦ before ἀπὸ τοῦ Θεοῦ, ΝΑ Q, most, lat., ∑:

3, οὖρανοῦ, P Q, nearly all, vt, Σ :

3, λαός, PQ, most, lat., Σ:

3, μετ' αὐτῶν [καὶ] ἔσται, AQ, many, g, vg, Σ :

3, αὖτοῖς [-ῶν] Θεός, A, vg, Σ; (P, 79, &c., Θεὸς

4, om. ἀπ' αὐτῶν, X A P, many, lat., Σ:

5, καινά before πάντα, X A P, 1, 35, 38, 49, 79, 87, 91, 96, &c., lat.:

5, ins. μοι before γράψον, & P, many cl:

5, πιστοί before ἀληθινοί, ℵAQ, many, lat., Σ:

6, γέγοναν [-ασιν], Α, 38, Iren.; (41, 94, γέγονε; lat., factum est):

6, ἐγώ, N P Q, nearly all, Σ:

6, δώσω, **Χ** A P, many, lat., Σ:

7, αὐτὸς κληρονομήσει, **Χ**Α P, 1, 7, 38, 49, 79, 91, &c., lat., ∑:

7, ἔσται, Α:

7, μοι viós, A P Q, nearly all, lat.:

8, καὶ άμαρτωλοῖς, Q, most, Σ*:

9, την νύμφην before την γυναίκα, 🗙 A P, 1, 35, 38, 79, 87, few, lat., ∑: COUNTER READINGS.

Q, 14, 36, 38, 92, 98, om. καί.

Q, most, g, Σ , $\delta \mu \epsilon \tau' a \tilde{v} \tau o \hat{v}$.

A Q, nearly all, ἐπὶ τὴν χεῖρα.

Q, many, \(\Sigma\), ins.

Q, most, \(\Sigma\), pref. art.

A Q, many, lat., ins.

X Q, 14, 38, 92, few, ∑, pref. art.

Q, many, μετά.

A Q, nearly all, lat., ∑, om.

A Q, most, lat. Σ, pref. τά.

A Q, most, Σ, om. καί.

A, 79, few, pr [Aug.], om.; (* om. clause).

A P Q, most, vt, am, cl, Σ add. $\kappa\alpha$ i.

A P Q, nearly all, lat., $\epsilon \pi' \alpha \mathring{v} \tau o \mathring{v} \left[-\hat{\varphi}, \text{ or } -\acute{o}\nu \right]$.

Q, few, after.

Q, 7, 14, 92, &c., pron. sing.

P, 35, 87, 98, &c., g, vg, sing.

P, 1, 49, 79, 91, 96, &c., after.

Χ A, 18, vg, θρόνου.

X A, 1, 79, 92, few, plur.

N P, many, pr [Aug.], ἔσται μετ' αὐτῶν.

X Q, 1, 7, 38, 92, &c., vt, om.

Q, many, ins.

Q, many, ∑, after.

A Q, many, vt, am, S, om.

P, many, after.

🗙 P Q, nearly all, Σ, γέγονα.

Α, 38, 39, lat., add. εἰμί.

Q, many, add. $a\vec{v}\tau\hat{\varphi}$.

Q, many, δώσω αὐτῷ.

N P Q, mss., lat., Σ, pref. αὐτός.

X, 14, 98, few, ∑, µov viós.

X A P, 1, 49, 79, few, lat., om.

Q, 7, 49, &c., after.

xviii. 15, κλαίοντες, X A C P, many, lat.:

16, καὶ λέγοντες, P, many, pr, vg:

16, ovaí bis, XACP, many, (35, 87, ter), lat., Z:

18, καπνόν, XCPQ, nearly all, vt, Σ:

18, om. ταύτη, ΝΑΡQ, mss., pr, Σ:

19, Γέπ] έβαλον, NACQ, nearly all, vg, Σ:

19, ἔκραξαν, Α C, 35, νg, Σ:

19, καὶ λέγοντες, PQ, most, g, am, Σ :

19, ovaí bis, A C P Q, most, (36, 87, ter), lat., ∑:

20, καὶ οἱ ἀπόστολοι, 💸 A. P.Q., most, pr, vg, Σ:

21, μύλον, P Q, most, g, (pr?), Σ dln:

21, om. ἐν αὖτŷ, A C P, nearly all, lat., Σ:

22, σάλπιγγος (💸, 35, 87, Σ, plur.):

22, οπ. καὶ φωνὴ μύλου . . . ἔτι, 💸, 38, 87, 93, 98, few. Σ:

23, καὶ φῶς . . . ἔτι, \aleph C P Q, nearly all, vt, am, cl, Σ :

23, φανή σοι, C, vt, am:

23, φωνη νύμφης, C:

24, αἷμα, X A C P, 1, 38, 79, few, lat., (Σ?):

xix. 1, δόξα before δύναμις, $A C P (\aleph om. \mathring{\eta} δόξα)$, few, vg, $(pr om. \mathring{\eta} δύναμις)$:

5, * καὶ οἱ φοβούμενοι, A Q, mss., lat., Σ:

8, καθαρὸν καὶ λαμπρόν, 1, 36, few; (λ. καὶ καθ., Q, many, cl, Σ):

9, τοῦ γάμου, A Q, most, pr, vg, Σ:

9, καὶ λέγει μοι οὖτοι, Α P Q, most, lat., Σ:

9, λόγοι, A P Q, mss., lat.:

9, οἱ ἀληθινοί, Α, 4, 48:

9, τοῦ Θεοῦ before εἰσί, APQ, most, lat., Σ:

10, καὶ προσεκύνησα, P, 73, 79:

11, καλούμενος, \aleph Q, most, vt, am, cl, Σ :

12, ὡς φλόξ, Α, 35, 36, 87, 91, 95, &c., lat., Σ:

12, om. ὀνόματα γεγραμμένα καί, A P (* om. farther), 1, 7, 36, 79, &c., lat.:

14, om. τά before ἐν τῷ οὐρανῷ [τοῦ οὐρανοῦ], **X** Q, 1, 7, 35, 38, 79, 87, 97, &c., g:

14, ἐνδεδυμένοις, 💸, 152:

14, καὶ καθαρόν, 💸, few, g, cl:

15, om. δίστομος, 💸 A.P., 1, 36, 38, 79, &c., g,

17, ἄλλον, 💸, 36; (Δ P, 1, 38, 49, 87, 91, 95, 96, &e., Iat., ἕνα):

COUNTER READINGS.

Q, many, Σ, pref. καί.

& A C Q, many, g, Z, om. Kai.

Q, many, semel.

A, 10, vg, τόπον.

C, g, vg, ins.

P, few, vt, impf.

R P Q, nearly all, g, (pr?), impf.

XAC, 1, 35, 87, 95, &c., pr, cl, om. каі.

36, 95, few, semel.

C, few, g, om. $\kappa a i$ oi.

A(μύλινον), C(μυλικόν), vg(molarem), Σp; (χ, λίθον).

& Q, 14, 92, ins.

A C P Q, mss., lat., σαλπιστών.

ACPQ, most, lat., ins.

A, 26, some vg, om.

& PQ, mss. cl, Z, ins. èv.

& A P Q, mss., lat., Σ, om. φωνή.

Q, most, plur.

Q, many, g, Σ , after.

№ С P, om. каі.

A P, few, vt, am, om. καί.

R P, 1, 36, 79, few, g, om.

💸, 36, 38, 98, few, om. καὶ λέγει μοι.

X, ∑*, add. µov.

> P Q, nearly all, (lat.?), ≥, om. art.

X, 1, 38, 49, 79, 91, after.

🗙 A Q, nearly all, lat., Σ, προσκυνήσαι.

AP, 1, 79, &c., some vg, om.

& PQ, most, om.

Q, many, ∑*, ins.

AP, many, pr, vg, \(\Sigma\), ins.

A PQ. nearly all, lat., ≥, nominat.

APQ, most, pr, am, Σ, om. καί.

Q, most, pr, cl, Σ^* , ins.

Q, many, Z, om.

xvii.4, (after $\pi o \rho \nu \epsilon i \alpha s$) $\alpha \dot{\nu} \tau \hat{\eta} s$, A, 1, 7, 28, 35, 36, 38, 49, 79, 87, 91, 95, 96, &c., vg:

6, ἐκ τοῦ αἵματος, Α, 1, 7, 28, 36, 49, 79, 87, &c., lat., \(\Sigma\):

6, καὶ ἐκ τοῦ αἵματος, 🗙 Α Ρ, many, lat , Σ:

6, θαθμα μέγα before ιδών αὐτήν, 💸, 38:

7, $\epsilon \rho \hat{\omega}$ before $\sigma o \iota$, A Q, many, g, c l, Σ :

8, ὑπάγει, A, 12, pr, (g, vg, ibit):

8, θαυμασθήσονται, Α P, Σ:

8, $\epsilon \pi i \tau \hat{\eta} s \gamma \hat{\eta} s$, $\lambda A P$, many, g, Σ :

8, τὰ ὀνόματα, N. P., many, lat.:

8, τὸ θηρίον before ὅτι ἦν, XAP, most, lat., Σ:

10, δει before αὐτὸν μείναι, Q, many, lat., Σ:

11, αὖτός, A P, many, lat.:

12, $o\tilde{v}\pi\omega$, \aleph P Q, mss., vt, am, cl, Σ :

15, $\epsilon i \pi \epsilon$, A, pr, vg, Σ :

16, καὶ γυμνήν, **Χ** A P, most, lat., Σ:

17, καὶ ποιῆσαι μίαν γνώμην, XPQ, nearly all, $(pr?), \Sigma:$

18, της γης, X A P, many, lat., Σ:

xviii. 2, ἔπεσεν bis, A, 1, 7, 36, 49, 79, 87, 91, 95, 96, &c., lat., ∑; (P, ter):

> 2, πνεύματος ἀκαθάρτου καὶ μεμισημένου, Α.Ρ. 1, 36, 38, 73, 79, 152, &e., g, Σ :

> 2, οπ. καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου, P, 1, 7, 14, 36, 38, 73, 79, 87, 152, &c.:

3, τοῦ οἴνου, X P Q, mss., vt, cl, Σ:

4, $\dot{\epsilon}\xi\dot{\epsilon}\lambda\theta\epsilon\tau\epsilon$, A.P., 1, 49, 79, 91, 95, 96, few, g, vg, Σ :

4, ἐξ αὐτη̂s before ὁ λαός μου, A Q, nearly all,

6, διπλώσατε αὐτῆ, P, 1, 7, 38, 91, &c., Σ:

6, ποτηρίω, A.C.P, many, lat., Σ:

9, κλαύσουσιν [-ονται] αὐτήν, P, 1, 79, few:

11, κλαύσουσι $\pi \epsilon \nu \theta \dot{\eta} \sigma$ ουσιν, Q, most, vg, Σ:

11, οὖκέτι with preceding, P, 49, 79, 91, lat.:

12, μαργαριτῶν, ℵ, 35, 87, 95, vt, Σ:

12, ξύλου, **Χ** C P Q, mss., vt., Σ:

13, κιν[ν]άμωμον, A C P, many, lat., Σ:

13, om. καὶ ἄμωμον, Q, most, pr, cl:

13, καὶ οἶνον, X A C P, most, lat., Σ:

14, ὀπώρα σου, 💸 A C P, 35, 87, 95, pr, am:

14, ψυχής σου, Q, 35, 87, many, g, cl, Σ:

14, ευρήσουσιν, 💸 A C P, 35, 36, 87, few, vg, Σ:

COUNTER READINGS.

Q, most, vt, $\tau \hat{\eta} \circ \gamma \hat{\eta} \circ ;$ (\aleph , Σ , $\alpha \hat{v} \tau \hat{\eta} \circ \kappa \alpha \hat{v} \tau \hat{\eta} \circ \gamma \hat{\eta} \circ ;$ P om.).

P Q, many, om. ἐκ; (κ, 38, dat.).

Q, many, om. καί.

A P Q, nearly all, lat., ∑, after.

№ P, 1, 14, 36, 49, 79, 92, 96, &c., pr, am, after.

№ P Q, nearly all, ∑, infin.

💸 Q, mss., θαυμάσονται; (lat.?).

Q, many, pr, vg, $\tau \dot{\eta} \nu \gamma \dot{\eta} \nu$.

A Q, many, ∑, sing.

Q, many, after.

A P, many, $\delta \epsilon \hat{\imath}$ after $\alpha \hat{v} \tau \delta v$; (* after $\mu \epsilon \hat{\imath} v \alpha \iota$).

💸 Q, many, (Σ?), οὖτος.

A, some vg, οὖκ.

P Q, mss., g, λέγει.

Q, 1, 36, 97, &c., om.

A, 79, g, vg, om.

Q, many pref. ἐπί.

& Q, many, semel.

ℵ Q, most, pr, vg, om. καὶ μεμισ.

X A Q, most, lat., ∑, ins.

A C, am, om.

CQ, most, pr, sing.

& CP, 38, after.

 \aleph A C Q, most, g, vg, (pr deviates), om. $a\mathring{v}\tau \hat{\eta}$.

X Q, 7, 14, 38, &c., add. αὐτῆς.

X A C Q, most, lat., Σ, om. αὐτήν.

XACP, 1, 49, 91, 95, &c., vt, pres.

A C Q, most, Z, with following; (* neutral).

Q, most, μαργαρίτου; (A, -ίταις; CP, -ίτας).

A, vg, $\lambda i\theta ov$.

X Q, many, genit.

X A C P, 35, 36, 79, 87, &c., g, am, ∑, ins.

Q, some, om.

Q, nearly all, g, cl, Σ , om. σov .

× A C P, 95, pr, am, om. σου.

Q, most, vt, evpys.

xv. 6, $\lambda \ell \nu o \nu \left[\lambda \iota \nu o \hat{\nu} \nu, -o \hat{\nu} s \right]$, $\begin{aligned} \begin{picture}(20,0) \put(0,0){\line(1,0){10}} \put(0,0){\l$

- 7, ἐπτὰ φύλας, A C P Q, mss., lat., Σ:
- 8, ἐκ τοῦ καπνοῦ, Q, many, Σ:

xvi. 1, ἐκ τοῦ ναοῦ, X A C P, many, lat., Σ dnp:

- 1, έπτὰ φιάλας, & A C Q, most, g, pr, vg, Σ:
- 3, δεύτερος ἄγγελος, Q (κ om.), nearly all, cl, Σ:
- 3, ζωσα, & PQ, nearly all, g, h, (pr om.), vg:
- 3, ἐν τῆ θαλάσση, 🗙 P Q, mss., lat.:
- 4, εἰς τούς, A C P Q, nearly all, lat., Σ:
- 4, εἰς τάς, Q, most, Σ, most vg, ἐπὶ τάς:
- 4, ἐγένοντο, Α, 36, 95, vt, Σ:
- 6, αΐμα, A C P Q, nearly all, lat., Σ:
- 6, ἔδωκας before αὐτοῖς, X, 14, 92:
- 6, ἄξιοι, A C P Q, mss.; vt, cl:
- 8, ἄγγελος, **χ**, 1, 28, 35, 36, 38, 49, 79, 91, 96, &c., pr, cl:
- 8, τοὺς ἀνθρώπους before ἐν πυρί, ^a A C P Q,
 many, lat., Σ:
- 9, om. οἱ ἄνθρωποι, 💸 A C P, 1, 36, 38, 79, 95, &c., lat.:
- 11, ἐκ τῶν ἐλκῶν, X A C Q, nearly all, lat., Σ:
- 12, δ ἀνατολῶν, Α, 1, 28, 38, 49, 79, 91, 96, &c.,
- 13, ἐκ τοῦ στόματος τοῦ δράκοντος καί, A Q, nearly all, lat., Σ:
- τρία before ἀκάθαρτα, ΧΑ C, 1, 7, 28, 36,
 79, 91, 95, 96, &e., pr, vg, (g om.), Σ:
- 14,° å ἐκπορεύε [-ον] ται, A Q, most, lat., Σ:
- 14, ἐπὶ τούς, A Q, nearly all, lat., Σ:
- 14, ἐκείνης, Q, most, pr, (Σ?):
- 15, ἔρχεται, 💸, 38, 47:
- 17, μεγάλη, X Q, nearly all, lat., Σ:
- 17, vaov̂, № A, 14, 92, 95, few, pr, vg, ∑:
- 18, σεισμὸς ἐγένετο μέγας, **Χ** Α, 1, 14, 28, 36, 49, 79, 91, 92, 95, 96, &c., g, vg, most, Σ:
- 19, αἱ πόλεις ἔπεσαν, A Q, mss., lat.:
- xvii. 3, γέμον, Q, most, lat.:
 - 3, ἔχον, Q, most:
 - 4, om. καί before κεχρυσωμ., PQ, many:

COUNTER READINGS.

AC, 38, 48, 90, am, &c., λίθον.

X, some vg, om. ἐπτά.

X A C P, many, lat., om. ἐκ τοῦ.

Q, many, Σl , om.

P, 1, 28, 49, 79, 91, 96, &c., h, om. $\xi \pi \tau \acute{a}$.

ACP, 18, 95, vt, am, om. ἄγγελος.

A C, 95, ∑, om.

A C, Σ , pref. $\tau \acute{a}$, $(\Sigma p, \tau \hat{\omega} \nu)$.

💸, 18, 31, ἐπί τούς.

XACP, 49, 79, 91, 95, 96, few, vt, some vg, om. prep.

R C P Q, nearly all, vg, sing.

X, 36, 39, plur.

A C P Q, nearly all, lat., ∑, after.

 \aleph , ant, &c.; (Σ pref. $\delta \pi \epsilon \rho$, or $\delta \tau \iota$).

ACPQ, many, g, am, Σ , om.

- N, many, after,
- Q, most, \(\Sigma\), ins.
- Р, 38, от. ек.
- X C Q, most, ∑, (lat.?), sing.
- & C, three mss., om.
- Q, many, after.
- **χ**, 1, 79, 95, few, ἐκπορεύεσθαι.
- 💸, 38, εἰς τούς.
- X A, 14, 38, 92, 95, few, g, vg, om.
- A Q, nearly all, lat., Σ , plur.
- A, 1, 12, 46, om.
- Q, many, add. $\tau \circ \hat{v} \circ \hat{v} \rho a v \circ \hat{v}$; (1, 28, 36, 79, &c., g, om. $vao \hat{v}$).
- Q, many, pr, some vg, om. verb.
- A, 38, sing.
- ℵ, Σ, sing.
- **№** A P, few ?, (∑?), masc.
- X A P, few, (lat.?), (∑?), masc.
- X A, 1, 7, 36, 38, &c., lat., ∑, ins.

a See note in loc.

cina reverse

READINGS OF S-continued.

xiv. 5, γάρ, NQ, nearly all, el, Σ:

6, ἄλλον, A C P, 49, 79, 91, 95, &c., lat., Σ:

6, ἐπὶ τούς, 💸 Α C P, 33, 35:

6, καθημένους, 🗙 C P Q, most, lat. :

7, Θεόν, **X** A C P, 1, 28, 49, 79, 91, 95, 96, &c., pr, am, Σ:

8, οπ. ἄγγελος, Ν, 95:

8, ἔπεσε bis, A.P., 1, 28, 36, 49, 79, 91, 95, &c., lat., Σ:

8, $\tilde{\eta}$, A.C, 35, 38, 90, 95, &c., vg, Σ :

8, αὖτη̂s, A C P, most, lat., Σ:

9, αὐτοῖς, X C P Q, mss., g, vg, Σ:

10, ἐν τῷ ποτηρίφ, 🗙 C P Q, nearly all, lat., 🛚 :

10, βασανισθήσεται, ΝCPQ, nearly all, lat., Σ:

11, alŵvas, NAQ, most, lat., ∑:

11, αἰώνων, X A P Q, nearly all, lat. Σ:

13, ἐκ τοῦ οὐρανοῦ before λεγούσης, Α. C. P. Q, nearly all, lat., Σ:

13, Κυρίφ, **Χ** A Q, mss., lat. :

13, ἀποθνήσκοντες ἀπάρτι., P, many, am, Σ:

13, $\nu\alpha i$ before $\lambda i \gamma \epsilon \iota$, ACP, many, lat., Σ :

15, [τοῦ] θερίσαι, A C P Q, nearly all, lat., Σ:

18, ἐξῆλθεν, **Χ** C P Q, mss., el, Σ:

18, δ ἔχων, A C, g, vg, Σ:

18, φωνη̂, 💸 A Q, 38, 95, few, g, h, vg (pr om.):

18, τὸ δρέπανον before σου, 💸:

18, ἤκμασαν αἱ σταφυλαί, 💸 A C P, 1, 7, 28, 38, 49, 79, &c., g, h, (pr om.), vg, Σ:

18, αὖτη̂s, ACP, 1, 28, 38, 49, 79, &c., g, h, vg:

19, $\epsilon \pi i \tau \dot{\eta} \nu \gamma \dot{\eta} \nu$, \$\imp\$, 38, 97:

19, την μεγάλην, **X**, 1, 7, 28, 35, 79, 87, 91, 94, 95, 97, 98, &c.:

20, διακοσίων, 💸, 26:

xv. 2, τοῦ θηρίου before τῆς εἰκόνος, ΧΑCP, many, lat., Σ:

2, ἐκ τῆς εἰκόνος, A C P Q, nearly all, Σ:

3, alώνων, & C, 18, 95, vg (am, cælorum), Σ:

4, add. $\sigma \epsilon$, \aleph , 7, 38, 95, few, cl, Σ :

4, δσιος, X A C P, &c., 1, 28, 36, 38, 79, pr, vg,

4, πάντα τὰ ἔθνη, **Χ** A C P, many, lat., Σ:

6, of ἔχοντες, A.C., many, Σ:

6, ἐκ τοῦ ναοῦ, X A C P, 1, 7, 28. 36, 79, 94, &c., lat., Σ:

6, om. οι ἦσαν, 🗙 A C P, many, lat.:

COUNTER READINGS.

A C P, 12, vt, am, om.

R Q, many, om.

Q, most, τούς; (38, 97, lat., Σ?, τοῖς).

A, 14, 28, 79, 92, &c., Σ, κατοικοθντας.

Q, most, g, cl, $K \acute{v} \rho \iota o \nu$.

A C P Q, nearly all, lat., Σ , $\mbox{\sc bm}$ C Q ($\mbox{\sc N}$ om. clause), many, semel.

all ay leut

PQ, most, vt, om.

Q, some, ταύτης.

A, pr, αὐτ $\hat{\varphi}$.

Α, 7, 16, 39, ἐκ τοῦ ποτηρίου.

A, 8, 14, 36, 92, plur.

CP, 1, 7, 14, 28, 79, 92, sing.

C, 28, 79, sing.

X, 38, after.

CP, Xριστφ̂ (Σ , Θεφ̂).

Q, many, vt, cl, ἀποθνήσκοντες. ἀπάρτι; (ΧΑ C,?).

Q, many, after; (* om.).

🗙, 38, τοῦ θερισμοῦ.

A, vt, am, om.

🗙 P Q, mss., h, pr, om. δ.

C P, most, Σ , $\kappa \rho \alpha v \gamma \hat{\eta}$.

ACPQ, mss., ∑, after; (lat.?).

Q, many, sing.

Q, many, Σ , $\tau \hat{\eta} s \gamma \hat{\eta} s$.

A C P Q, nearly all, lat., Σ, εἰς τὴν γ.

A C P Q, 14, 38, 49, 90, 92, 96, &c., pr, Σ, τ ον μ έγαν; $\langle g, vg ? \rangle$.

A C P Q, nearly all, lat., Σ, έξακ.

Q, many, after.

 \aleph , 7, 38, few, h, pr, (g, vg?), om. $\tilde{\epsilon}\kappa$.

A P Q, nearly all, vt, $\dot{\epsilon}\theta\nu\hat{\omega}\nu$.

ACPQ, most, vt, am, &c., om.

Q, most, g, $\tilde{a}\gamma \iota os$.

Q, 7, 14, &c., πάντες.

№ P Q, many, (lat. ?), om.

Q, many, om.

Q, many, ∑, ins.

xiii. 5, ποιησαι, A C P, 1, 28, 36, 79, 95, few, q, vq, $(pr om.), \Sigma:$

7, καὶ ἐδόθη νικῆσαι αὐτούς, 🗙 Q, most,

10, εἰς αἰχμαλωσίαν bis, A, am and some vg; (S, with 33, 35, 87, cl, &c., Σ , $ins. <math>d\pi \lceil \epsilon \pi \rceil d\gamma \epsilon \iota$):

10, ἀποκτείνει, ℵ, 28, 35, 73, 79, 95, g, Σ:

12, θανάτου αὐτοῦ, X A C Q, nearly all, Σ:

13, ΐνα before καὶ πῦρ, 💸 A C P, 1, 35, 38, 87, &c., lat. (pr om. καί), Σ:

13, καταβ. before ἐκ τοῦ οὖρανοῦ, 💸 P, 1, 95, few, ∑:

13, καταβαίνειν, № Α С Р, 1, 28, 35, 38, 79, 95, &c., g, vg, (pr, ptep.), Σ :

13, $\epsilon \pi i$, Q, 7, 14, 38, 81, 92, &c., Σ :

14, διὰ τὰ σημεῖα ἐπὶ τῆς γῆς, ΧΑ CP, most, lat.:

14, δ , δ , 1, many, vg:

14, ἔχει, **Χ** A C P, 1, many, lat.:

14, [ἀπὸ] τῆς μαχαίρας καὶ ἔζησε, 💸 Α C P, many, lat., 2:

15, δοῦναι before πνεῦμα, **Χ**ΑΡ, 1, many, lat., Σ:

15, οπ. ἵνα καὶ ή εἰκὼν τοῦ θηρίου, C, 14, 28, 73, 79, few, ∑l:

15, $\pi \circ \iota \eta \sigma \epsilon \iota$, \aleph , 14, 36, 73, 79, 92, 95, 98, $(\Sigma?)$:

15, ἴνα ὄσοι, A P, 7, 36, 95, few, vt, cl, Σ:

16, χάραγμα, 💸 Α C P, 1, 28, 35, 36, 38, 79, 87, 95, 97, 98, &c., lat., ≥:

17, ἴνα, X C, 28, 79, 96, few, pr, some vg, Σ:

17, τοῦ ὀνόματος, C, pr, some vg, Σ*:

18, om. [καὶ] ὁ ἀριθμὸς αὐτοῦ, 🗙:

18, ἐξήκοντα, ΧΑΡQ, nearly all, lat., Σ:

xiv. 1, om. ἀριθμός, X A C P, many, lat. :

1, γεγραμμένον, & C P Q, mss., lat.:

2, ἡ φωνὴ ἦν, 💸 A C Q, many, lat., Σ:

3, $\delta s \ \vec{\psi} \delta \vec{\eta} \nu$, A C, 1, 28, 36, 79, 95, &c., vg:

4, οὖτοί εἰσιν οἴ, **Χ** CPQ, most, vt, am. cl, &c., Σ: 4, οδτοι οί, X A C P, 1, 28, 38, 152, g, am, cl,

4, ὑπάγη, 🗙 P Q, most, g, vg:

4, ήγοράσθησαν, 🗙 A C P, many, lat. :

4, $d\pi\alpha\rho\chi\dot{\eta}$, A C P Q, nearly all, g, vg, Σ :

5, οὐχ εὑρέθη after ἐν τῷ στ. αὐτῶν, 🗙 A C P, 1, 28, 36, 49, 79, 91, 95, 96, &c., lat., Σ : COUNTER READINGS.

Q, many, add. $\pi \acute{o} \lambda \epsilon \mu o \nu$; (\aleph , $\delta \theta \acute{e} \lambda \epsilon \iota$).

ACP, 1, 14, 92, few, om.

& C P Q, many (others vary), semel.

C P Q, nearly all, fut. ; (A, ἀποκτανθηναι).

P, 14, 92, lat., om. avrov.

Q, most, after.

A C Q, most, lat., after.

Q, most, καταβαίνη.

X A C P, many, g, vg, els.

Q, Z, om.

ACPQ, 28, 35, 79, 87, 92, &c., vt, os, (\(\Sigma\)?).

 \mathbb{Q} , most, Σ , impf.

Q, many, καὶ ἔζησεν ἀπὸ τῆς μαχαίρας.

Q, many, after; (C om. δοῦναι).

& A P Q, most, lat., \(\Sigma dnp\), ins.

A P Q, (C om. clause), most, lat., ποιήση.

X Q, 14, 28, 35, 38, 73, 79, 87, 92, 93, 94, 98, &c., am, om. ἴνα (1,49,few,ins. ἴνα before ἀποκτανθῶσι).

Q, many, plur.

A P Q, most, g, vg, pref. καί.

 $\mathbf{X} \mathbf{A} \mathbf{P} \mathbf{Q}$, mss., g, am, cl, $\lceil \mathring{\eta} \rceil \tau \grave{o} \ \mathring{o} \nu o \mu a$.

ACPQ, mss., lat., Z, ins.

C, 5, 11, δέκα.

Q, many, S, ins.

A, Σ, pref. τό.

P, some, $\phi\omega\nu\dot{\eta}\nu$.

N P Q, most, vt, Σ, om. ώs.

A, some vg, om. οὖτοί εἰσιν.

Q, most, pr, some vg, Σ^* , où τ oí ϵ i σ i ν oí.

A C, 7, 28, 36, 87, few, pr, (Σ?), ὑπάγει.

Q, 7, 14, 38, &c., Σ, pref. ὑπὸ Ἰησοῦ.

Χ, 16, 39, pr, ἀπ' ἀρχῆς.

Q, 7, 14, 35, 38, &c., before.

- xi. 11, τρεĉs, X P, 1, 14, 28, 35, 36, 38, 49, 91, 96, 152, &c., lat.?:
 - 12, ἤκουσαν, ℵ A C P, few, vg:
 - 12, αὖτοῖς, & C P Q, nearly all, vg, Σ:
 - 13, καὶ ἐν ἐκείνη, 🗙 A C P, 1, many, lat., Σ:
 - 13, ‰ρa, № A C P, 1, 36, 95, few, pr, vg, Σ:
 - 13, $\epsilon \nu \phi \delta \beta \psi$, \aleph , 14, pr, (vg, in timorem):
 - 15, om. ἀμήν, A C P Q, most, lat., Σ:
 - 16, οἱ ἐνώπιον, Ν C P, most, lat., Σ:
 - 16, κάθηνται [-μενοι], A C P, most, lat.:
 - 17, δτι, A P Q, most, lat., Σ:
 - 18, διαφθείραντας, C, 7, 35, 45, 87, 91, 96, few, lat., Σ:
 - 19, ἐν τῷ οὐρανῷ, 🛠 P Q, most, pr, vg, Σ:
 - 19, αὖτοῦ, Δ C P, 1, 28, 35, 36, 79, 87, 85, &c., Σ:
 - 19, καὶ σεισμός, ΝΑ CP, most, lat., Σ:
- жіі. 2, ёхооба кад, X C, 95, vt, ат:
 - 2, κράζουσα [κράζει], am, 💸 A P, some:
 - 2, καὶ ὦδίνουσα, Α, Σ:
 - 3, $\mu \acute{\epsilon} \lambda as$ before $\pi v \rho$., A.P., 1, 28, 36, 49, 79, 87, 91, 95, 96, &e., vg:
 - 3, πυρός, C Q, 1, many, Σ:
 - 4, ἐστήκει, C, Σ; (14, 92, ἔστη):
 - 6, ἐκεῖ, Ν A P Q, most, g:
 - 7, δ Μιχαήλ, & C P Q, mss., lat.:
 - 8, ἴσχυσαν, **Ν** C P, 1, 28, 36, 79, many, lat., Σ; (Q, 14, ἴσχυον):
 - 9, δ őφις, A C P Q, nearly all, g, vg, \(\Sigma\):
 - 12, $\lceil κατα \rceil σκηνοῦντες$, A C P Q, most, Σ:
 - 14, δύο, 💸 Q, most, (lat.?):
 - 14, δπως τρέφηται, Q, most:
 - 17, ἐπὶ τῆ, ΝΑ PQ, mss., lat., Σ:
 - 18, ἐστάθην, P Q, nearly all:
- xiii. 1, ὄνομα, 🛠 C P, 1, 28, 79, 95, &c., vt:
 - 2, λεόντων, ℵ, 14, 92, Σ:
 - 3, ἐκ τῶν, **Χ** A C P, most, lat., Σ:
 - 4, ὅτι [ὃς] ἐδωκε, ΧΑCP, 35, 36, 79, 87, 95, &c., pr, am, Σ:
 - 4, δύναται, **X** A C P, 1, 28, 35, 36, 38, 49, 79, 87, 95, 97, &c., lat., Σ:
 - 5, βλασφημίαν, PQ, most, Σn ; (am, genit. sing.):

COUNTER READINGS.

- A C Q, many, ∑, pref. art.
- \mathbf{Q} , most, g (pr om.), $\mathbf{\Sigma} dp$ [l om.; n, ἤκουσε], ἤκουσα.
- A, 28, g, om., (pr om. clause).
- Q, many, om. kai.
- Q, many, ἡμέρα.
- A C P Q, nearly all, g, Σ , $\xi\mu\phi\circ\beta\circ\iota$.
- X, 12, 18, 38, 40, ins.
- A Q, 1, 7, 14, 92, 95, few, om. oi.
- RQ, many, Z, pref. of [oi].
- 🎗 C, some lat., pref. καί.
- X A P Q, most, pres. ptcp.
- A.C., 14, 35, 38, 87, 92, 95, few, g, h, pref. &.
- Q, most, g, (pr hiat), vg, τοῦ Κυρίου; (κ, 94, h, τοῦ Θεοῦ).
- Q, many, om.
- A P Q, nearly all, cl, Σ, om. καί.
- Q, some, pr, some vg, $\tilde{\epsilon}\kappa\rho\alpha\xi\epsilon\nu$; (C, some, g, cl, Σ , impf.).
- X C P Q, mss., lat., om. καί.
- \aleph C Q, most, vt, Σ , after.
- NA P, many, lat., πυρρός.
- X A P Q, nearly all, ἔστηκε, (lat., stetit).
- C, few, h, pr, vg, Σ , om.
- A, Σ , $\delta \tau \in M$.
- Α, many, ἴσχυσεν.
- X, 1, pr, om. o.
- 💸, few, lat., κατοικοῦντες.
- ACP, 7, 28, 36, 79, 95, few, \(\Sigma\), pref. ai.
- XACP, 1, 28, 36, 79, 94, 95, few, lat., Σ, ὅπου τρέφεται.
- C, pr, om. $\epsilon \pi i$.
- X A C, 87, 92, lat., Σ, ἐστάθη.
- A Q, most, vg, Z, plur.
- ACPQ, nearly all, lat., sing.
- Q, few, om. ¿k.
- Q, most, g, cl, $τ\hat{φ}$ δεδωκότι.
- Q, most, δύνατος.
- **X** C, some, ($\beta\lambda\alpha\sigma\phi\eta\mu$ ías), A, some, ($\beta\lambda$ á $\sigma\phi\eta\mu$ a), cl, (g?), (pr om.), Σ dlp, plur.

ix. 20, ξύλινα, before λίθινα, 💸:

- 21, πορνείας, C P Q, mss., lat., Σ:
- x. 1, ἄλλον, X A C, 35, 36, 38, 87, few, lat., Σ:
 - 2, βιβλαρίδιον [-ιδάριον], \triangle A CP, 1, &c., vg, Σ :
 - 3, ταις φωναις, **χ**, 7, g, (pr om.):
 - 4, $\delta \tau \epsilon$, ACPQ, nearly all, vq, Σ :
 - 5, om. την δεξιάν, A, 1, 36, few, vg:
 - 6, οπ. καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῆ, 🕻 A, 38, 49, 98, &c., vt:
 - 7, ἐτελέσ $\theta\eta$, \aleph A C P, most, $\Sigma d \ln z$:
 - 7, δούλους αὐτοῦ, Q, many, (lat.?), (Σ?):
 - 8, βιβλαρίδιον [-ιδάριον], XPQ, most, Σ:
 - 10, βιβλαρίδιον [-ιδάριον], Α C P, 1, 14, 28, 36, 49, 79, 91, 96, &e., pr, (g om.), Σ:
- ώς μέλι before γλυκύ, ℵCP, nearly all, g,
 vg, (pr om.), Σ:
- 11, αλέγει, P, 1, 7, 28, 38, 49, 79, 91, 96, &c., vt. ol, Σ:
- xi. 1, καὶ εἰστήκει ὁ ἄγγελος, Q, 14, 35, 36, 49, 79, 91, 96, &c., Σ*:
 - 2, την ἔσωθεν, 💸, 1, 35, 87, few:
 - 2, $\ddot{\epsilon}\kappa\beta\alpha\lambda\epsilon\ \ddot{\epsilon}\dot{\xi}\omega\theta\epsilon\nu$, A, 1, 14, 28, 35, 36, 49, 79, 87, 91, 92, 96, Σ :
 - 4, δύο λυχνίαι, 💸, (Σ?):
 - 4, of $\lceil ai \rceil \in \nu \omega \pi i o \nu$, ACPQ, most, g, Σ :
 - 4, ἐστῶτες, ΝΑCQ, most, vg, Σ:
 - 5, θέλει (2), C P Q, nearly all, pr, Σ:
 - 5, αὐτούς (2) after θ. ἀδικῆσαι, 💸:
 - 6, τὸν οὖρανόν after κλεῖσαι, ★ACP, 1, 28, 36,49, 79, &c., lat., ≥:
 - ϵν πάση πληγη̂ before δσάκις, ★ACP, 1, 28,
 36, 38, 49, 79, &c., lat., Σ:
 - 8, τὰ πτώματα, **X** P, 1, 35, 36, 38, 49, 79, 87, 91, &c., lat., Σ:
 - 9, φυλῶν καὶ λαῶν, 💸, cl, Σ:
 - 9, τὰ πτώματα (1), P, 1, 28, 36, 38, 49, 79, 91, 95, 96, &c., g, vg, $(pr\ om.)$, Σ :
 - 9, καὶ ημισυ, ΧΑCP, 28, 49, 79, 95, &e., g, vg, (pr om.), Σ:
 - 9, ἀφήσουσι, Q, most, vt, cl, Σ :
 - 10, εὐφρανθήσονται, Q, most, lat., Σ:
 - πέμψουσιν, A.C., 1, many, lat., Σ, (Q, many, δώσουσιν):

COUNTER READINGS.

ACPQ, mss., lat. ∑, after.

🗙 Α, πονηρίας.

PQ, most, om.

Q, most, vt, $\beta \iota \beta \lambda i \sigma v$.

ACPQ, mss., vg, Σ , accus.

X, 37, 79, vt (quæ), δσα.

X C P Q, nearly all, vt, ∑, ins.

CPQ, most, vg, Σ , ins.

Q, many, lat. (fut.), Σp , $\tau \epsilon \lambda \epsilon \sigma \theta \hat{\eta}$.

ξαυτοῦ δούλους, & ACP, most.

A C, 6, 14, lat., βιβλίον.

 $\aleph Q$, most, vg, $\beta \iota \beta \lambda iov$.

A Q, 36, after.

& A Q, most, am, &c., plural.

& AP, most, lat., om.

APQ, most, lat. Σ, την έξωθεν.

Q, most, (vg?, vt om.), ἔκβαλε ἔξω; (\mathbf{x} , ἔκβ. ἔσω, P, ἔκβ. ἔσωθεν).

ACPQ, mss., pref. ai, (lat.?).

X, 7, 14, 35, 87, 82, 95, &c., pr, vg, om. art.

Ρ, 1, 7, 28, 36, 38, 49, 79, 91, 95, &c., vt, έστῶσαι.

X A, subj., (38, fut.), g, vg.

ACPQ, many, g, vg, between; (many, pr, Σ , before).

Q, many, before εξουσίαν.

after $\theta \in \lambda \eta \sigma \omega \sigma \iota$, Q, most.

A C Q, most, sing.

ACPQ, mss., lat., \(\Sigma\), transp.

& A C Q, most, sing.

Q, many, om. καί.

& A C P, 1, 28, 36, 79, few, am, &c., pres.

& A C P, 1, 28, 36, 79, few, pres.

R P. 28, 36, 79, few, some vg, πέμπουσιν.

viii. 2, ἐδόθησαν, \aleph CPQ, most, lat., Σdlp :

5, a καὶ ἀστραπαί after βρονταὶ καὶ φωναί, A Q, (P, after ϕ . καὶ β.), many, lat., Σn :

6, ϵαυτούς, PQ, mss., Σ, (lat.?):

7, μεμιγμένα, A Q, most, g, vg, Σ:

8, οπ. ἄγγελος, 🗙:

8, om. πυρί, Q, many:

9, om. μέρος, A l'Q, nearly all, Σ:

9, των έν τη θ., AP, many, g,h, (pr, piscium), Σ:

9, ψυχήν, χ:

9, διεφθάρη, Q, many, lat.:

11, εἰs ἀψίνθιον, 💸, 7, 28, 49, 79, few, lat.:

13, ένός, A Q, mss., lat., Σ:

13, åєтоῦ, № A Q, most, lat., ∑:

ix. 2, οπ. καὶ ἤνοιξε ἀβύσσου, 💸 Q, most, am:

4, οὐδὲ π âν χλωρόν, A P Q, nearly all, g, vg, Σ :

4, μετώπων αὐτῶν, Q, most, pr, cl, Σ:

6, φεύξεται, Q, most, lat., Σ:

δ θάνατος before ἀπ³ αὐτῶν, ★ A P, 1, 28, 36,
 38, 79, &c., lat., Σ:

7, ὅμοιοι χρυσῷ, ★ΑΡ, 1, 28, 35, 36, 79, 87,

&c., lat., Σ: 10, ἡ ἐξουσία αὐτῶν, ΝΑΡ, 1, 35, 36, 87, &c.,

g, pr, vg:

11, καὶ ἔχουσιν, P, 1, &c., lat., Σ:

ἐπ' αὐτῶν before βασιλέα, ΑΑΡ, 1, 14, 28,
 36, 79, 92, &c.:

11, $\hat{\phi}$, \aleph , h, pr, vg, Σ :

11, καὶ ἐν, 🗙 A.P, 1, 36, few, pr, vg:

12, ἔρχεται, 🕻 Α, 7, 14, 49, &c., Σ:

12, 13, οὐαί. Μετὰ ταῦτα ὁ, 💸:

13, τεσσάρων, PQ, most, pr, cl:

15, είς τὴν ἡμέραν, Q, many, Σ:

16, δύο [δις], \upbeta A P, 1, 28, 36, 79, &c., g, vg,

(pr, ὀκτώ), Σ:

16, μυριάδας, N, Σdlp:

18, ἐκ τοῦ καπνοῦ, CP, 1 few, g, cl, Σ :

18, ἐκ τοῦ θείου, P, 1, 31, 79, &e., g, Σ:

20, οὖτε [οὖδέ] μετενόησαν, 💸 A P Q, many, lat , Σ:

COUNTER READINGS.

A, 35, 87, 93, 95, 96, Σn , sing.

A, 16, 28, $\sum dlp$, after β . before ϕ .

🗙 Α, αὐτούς.

 \aleph P, some, some vg, (pr?), sing.

APQ, mss., lat., \(\Sigma\), ins.

& A.P., many, lat., Z, ins.

35, 68, 87, (lat.?), ins.

Q, many, cl, om. $\tau \hat{\omega} v$, (am om. clause).

APQ, mss., g, vg, (pr?), Σ , plur.

& A.P., 1, 28, 49, 79, 91, 96, &c., \(\Sigma\), plur.

APQ, nearly all, Σ , ϵ is $\mathring{a}\psi\iota\nu\theta o\nu$.

Q, many, after.

& P om.

P, 1, 7, 28, 36, 79, few, ἀγγέλου.

AP, 1, 7, 28, 36, 38, 49, 79, 87, 91, 96, few, vt, ol, \(\Sigma\), ins.

X, 38, pr, om.

XAP, 1, 28, 79, few, g, am, om. pron.

AP (\aleph , $\phi v \gamma \eta$), 1, 36, 38, few, pres.

Q, most, after.

Q, most, χρυσοί.

Q, most, h, Σ , $\epsilon \xi o v \sigma i \alpha v \xi \chi o v \sigma i v$.

X A Q, most, om. καί.

Q, many, lat., S, after.

APQ, mss., g, om.

Q, most, gh, Σ , $\epsilon \nu \delta \epsilon$.

PQ, most, lat., plur.

A P, 1, 28, 49, 87, &c, lat., Σ, οὐαὶ μετὰ ταῦτα. Καὶ ὁ; (Q, 14, οὐαί. Καὶ μετὰ ταῦτα ὁ).

A, 28, 79, g, am, &c., \(\Sigma\), om., (\(\Sigma\) om. clause).

AP, many, om. εἰς τήν, (κ om. clause).

Q, most, om.

APQ, mss., lat., $\sum n$, nominat.

& A Q, most, am, om. ἐκ, (pr om. clause).

X A C Q, most, vg, om. $\epsilon \kappa$, (pr om. clause).

C, many, οὐ μετεν.

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vi. 8, ἐδόθη αὐτῷ, Q, most, lat., Σ:
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9, οπ. τῶν ἀνθρώπων, Α C Q, most, lat., Σ:

9, διὰ τήν, X C P Q, mss., vg, Σ:

10, ἔκραξαν, **Χ** A C Q, most, pr:

10, φων η μεγάλη, **Χ** Α C P, 1, 7, &c., lat., Σ:

11, ἐκάστψ, ΧΑ CP, 7, 14, 28, 35, 36, 38, 49, 79, 87, 91, 92, 96, &c., lat., Σ:

11, ἔτι χρόνον, CPQ (\aleph , ἐπὶ χρ.), mss., cl, Σ :

11, μικρόν, **X** A C P, 1, 28, 36, 38, 79, and few, g, vg, (pr om. vers.), Σ:

11, $\pi\lambda\eta\rho\omega\theta\hat{\omega}\sigma\iota$, A.C., 22, g, vg, (Σ?):

11, καὶ οἱ ἀδελφοί, 💸 A C P, mss., g, Σ:

11, οἱ μέλλοντες, \aleph A C P, many, g, vg, Σ :

12, $\delta \tau \epsilon$, $\mathbf{X} \mathbf{A} \mathbf{C} \mathbf{Q}$, most, g, cl, Σ :

12, μέγας ἐγένετο, Ν C P Q, nearly all, pr, cl, Σ:

12, μέλας ἐγένετο, 💸 Q. 7, 14, 35, 87, 91, 98, &c.:

12, $\delta\lambda\eta$, λ A C Q, most, g, vg, Σ :

13, ἐπί, ℵ, 47, vg:

13, βάλλουσα, 💸, 35, 87, 90, 97, &e., Σ, (βαλοῦσα, most):

15, ἐλεύθερος, A C Q (κ om.), most, lat., Σ:

17, αὖτῶν, **Χ** C, 38, g, vg, Σ lnp:

vii. 1, Καὶ μετά, & P Q, mss , Σ:

1, ταῦτα, P, 1, 28, 36, 79, 92, 95, &c., lat., Σ:

1, $\pi \hat{a} \nu$, \aleph P, 1, 28, 36, 49, 79, 91, 96, &c.; (A, Σ , om):

2, ἀνατολῶν, Α, 90:

2, ἔκραξε, **Χ** C Q, mss., lat., Σ:

3, μήτε [μηδὲ] τήν, $\mathbf{\aleph}$ C P Q, most, vt, some vg, Σ :

6, νεφθαλί, **λ**, cl, Σ:

9, om. καὶ ἰδού, A, pr, vg; (C om. ἰδού):

9, 8, 8 C P Q, mss., lat., ∑:

9, αὖτόν, ΝΑ CP, 1, 14, 36, 92, few, Σ:

10, τῶ Θεῶ, & CPQ, nearly all, lat., Σ:

11, ἐνώπιον τοῦ θρόνου, 💸 A C P, many, lat.:

12, αἰώνων ἀμήν, X A P Q, nearly all, g, vg, Σ:

14, μου, ℵCPQ, nearly all, vg, Σ:

14, αὐτάς ΧΑΡ, 1, 49, 79, 91, 96, &c., g,

16, πεινάσουσιν, Ν, 36, pr, vg, Σ:

16, διψήσουσιν, P, 1, 35, 36, 38, 87, 152, g:

COUNTER READINGS.

X A C P, 1, 28, 49, 79, &c., έδ. αὐτοῖς,

R P, 1, 36, 49, 91, 96, few, ins.

A, vt, om. Siá.

P, 1, 36, 38, 79, g, vg, Σ , impf.

Q, many, accus.

Q, many, om.

A, am, transp.

Q, most, om.

& PQ, most, active.

Q, vg, om. καί.

Q, many, prefix καί.

P, many, am, pr, pref. kai.

A, 31, g, am, transp.

ACP, 1, 28, 36, 38, 79, &c., lat., \(\Sigma\), transp.

P, 1, 35, 49, 87, 91, 96, &c., pr, om.

ACPQ, nearly all, pr, $(g \ om.)$, Σ , ϵis .

ACPQ, 14, 36, 49, 92, few, lat., βάλλει.

P, 1, 28, 38, 49, 91, 96, &c., pref. πâs.

A P Q, nearly all, pr, Σd , $a\mathring{v}\tau o\mathring{v}$.

A C, lat., om. καί.

XACQ, most, τοῦτο.

CQ, most, lat., TL.

XCPQ, nearly all, (lat.?), ∑, sing.

AP, impf.

A, 38, few, am, cl, καί.

APQ, mss.. vt, am, add. μ ; (C, ν).

RPQ, mss., g, Σ , ins.

Α, καί.

Q, most, lat., om.

A, 38, genit.

Q, many, Σ, add. αὐτοῦ.

C, 28, pr, om. aunv.

A, 1, vt, om.

Q, most, (pr?), om.

APQ, nearly all, g, add. ἔτι.

NAQ, most, pr, vg, Σ, add. ἐτι.

READINGS OF S-continued.

- v. 1, $\xi \omega \theta \epsilon \nu$, PQ, most, lat.:
 - 2, ἄξιος, ΝΑP, 38, few:
 - 3, om. ἄνω, X A P, 1, 28, 36, 49, 87, 91, &c.,
 - 4, om. ἐγώ, Ν P (A om. vers.), 1, 36, few, g, Σ:
 - 5, ἐκ, 💸, 14, (lat.?):
 - 5, λῦσαι, X, cl:
 - 8, al $\epsilon l\sigma \iota \nu$, A P, most, (lat.?), $\sum ln$:
 - 9, ήμâs, X P Q, nearly all, lat., Σ:
 - 10, βασιλεύσουσιν, № P, 1, 36, 49, 79, 87, 91,96, 97, 98, &c., g, am, (pr, cl, -σομεν):
 - 11, ώς φωνήν, 💸, most, Σ:
 - 12, ἄξιος, Α:
 - 13, ő, NAQ, 7, 14, 38, 87, 91–98, &c., g:
 - καὶ ὑποκάτω τῆς γῆς, APQ, most, vt, am,
 cl, Σ:
- 13, θαλάσσης ἄ (ὅ) ἐστι, P Q, many, pr, vg; (A, most, θαλάσσης ἐστί):
- 13, πάντα, **Χ**Α P, 1, 35, 36, few, g, Σ:
- 13, καὶ ἤκουσα, 🛠 (Q?), 35, 36, 87, 98, &c., g, Σ:
- 13, λέγοντας, Ν P Q, most, lat., (Σ?):
- 13, καὶ τῷ ἀρνίῳ, 🗙 P Q, mss., lat. :
- 13, om. $d\mu \dot{\eta} \nu$, RAP, 7, 35, 87, 94, few, lat., Σ :
- 14, λέγοντα, Q, most:
- vi. 1, $\delta \tau \epsilon$, $\Re A C P$, 1, 7, 28, 38, 79, 91, &c., vt, some vg, Σ :
 - 1, ἐπτά, **Χ** A C Q, most, lat., Σ:
 - 1, καὶ ἴδε, № Q, many, vt, cl, Σ:
 - 2, καὶ εἶδον, ACP, many, g, am, cl, Σ:
 - 3, om. καὶ ἴδε, A C P Q, most, am, Σ:
 - 4, πυρρός, **Χ** C, many, lat., Σ:
 - 4, ἐδόθη αὖτῷ, ℵ C P Q, nearly all, vg, Σ:
 - 4, ἐκ [ἀπό], ℵ C P Q, most, lat., Σ:
 - 4, wa, Q, most:
 - 5, om. καὶ ἴδε, A C P, many, g, am:
 - 5, om. καὶ εἶδον, Q, many, g, cl:
 - 6, om. &s, Q, most, g, vg, \$:
 - 6, κριθη̂s, Q, most, (lat.?):
 - φωνήν, X A, 1, 28, 36, 49, 79, 91, 96, &c., am, cl:
 - 7, om. καὶ ἴδε, ΑCP, 1, 7, 28, 36, 38, 49, 79, 91, 96, &c., am:
 - 8, ἐπάνω αὐτοῦ, 🗙 A Q, most, lat., ঽ:
 - 8, ἠκολούθει αὐτῷ, 🗙 Q, most, lat. :

COUNTER READINGS.

/Cypr (sic)

🗙 Α, 1, 14, &c., Σ, ὅπισθεν.

Q, most, lat., Σ, add. ἐστί.

Q, many, S, ins.

Q, most, pr, vg, ins.

A P Q, nearly all, Σ , prefix δ .

APQ, mss., vt, am, Σ , om.

ℵ Q, 36, few, ∑ dp, å εἰσιν.

A, 44, om.

AQ, 7, 14, 28, 35, 38, &c., Σ, pres.

APQ, 1, 14, 49, 79, few, lat., om. ώs.

% PQ, mss., (lat.?), ∑, neut.

P, 1, 28, 35, 36, 49, 79, 87, 96, &c., pr, vg, Σ , $\delta \epsilon \sigma \tau i \nu$.

X, 4, 95, few, some vg, om.

 \aleph , 28, 38, 79, few, g, Σ , om.

most, pr, vg, πάντας; (Q, πάντα καὶ πάντας).

A P, most, pr, vg, om. καί.

Α, 1, 12, λέγοντα.

 $A, \Sigma, om.$

Q, most, ins.

 \mathbf{X} A.P., 1, 7, 28, 35, 36, 38, 49, 79, &c., lat., $\mathbf{\Sigma}$, $\tilde{\epsilon}\lambda\epsilon\gamma\sigma\nu$.

Q, most, am, cl, $\delta \tau \iota$.

P, 1, 28, 79, few, om.

ACP, many, am, om.

Q, many, pr, some vg, om.

X, few, vt, cl, ins.

A PQ, many, πυρός.

A, 31, vt, om. αὐτῷ.

A, 7, few, om.

X A C P, many, lat., Σ, prefix καί.

XQ, many, pr, cl, ∑, ins.

A CP, 1, 7, 28, 36, 49, 79, 91, &c., pr, am, Σ , ins.

ACP, few, pr, ins.

 \times ACP, 1, 79, few, Σ , pl.

CPQ, most, vt, some vg, Σ , om.

 \aleph Q, most, vt, cl, Σ , ins.

C P, 1, 12, om. αὐτοῦ.

ήκ. μετ΄ αὐτοῦ, Λ C P, 1, 7, 28, 49, 79, 91, 96, 97, &c., (Σ, ἤκ. μετ᾽ αὐτόν).

READINGS OF S-continued.

iii. 3, μνημόνευε, 💸, 14, vt:

- 3, καὶ τήρει, **Χ** A C P, 1, 7, 38, 87, 91, 96, &c., lat., Σ:
- 3, γρηγορήσης, ACPQ, mss., g, vg, Σ:
- 3, ἐπὶ σὲ ώς, 🗙 Q, many, vt, am, cl, Σ:
- 5, οὖτως, ΝΑC, many, lat., Σ:
- 5, περιβάλλεται, C, Σ:
- 7, ἄγιος before ἀληθινός, CPQ, mss., lat., Σ:
- 7, om. αὖτήν, ΝΑ CP, many, lat., Σ:
- 7, om. εἰ μὴ ὁ ἀνοίγων, & A C P, many, lat., Σ:
- 7, ἀνοίγει, ACP, 1, 36, few, lat., Σ:
- 8, αὖτήν, ACPQ, nearly all, Σ:
- 9, γνῶσιν [γνώσονται], Α C P Q, nearly all, g, vg, Σ :
- 9, ἐγώ, & A C P, many, g, vg, Σ:
- 12, ὄνομά μου, XACP, many, vt, am, cl, Σ:
- 14, καὶ 🍎, 🗙:
- 16, ψυχρός οὖτε ζεστός, A.P., few, vg, (vt om.):
- 17, ὅτι πλούσιος, Α.С., 1, 28, 35, 38, 79, 87, 95,
- &c., g, vg, (pr om.): 18, παρ' ἐμοῦ before χρυσίον, χ Α C P, many, g,
- vg, (pr om.), Σ:
 18, αἰσχύνη, ΧΑ C Q, nearly all, lat., Σ:
- 18, ἔγχρισαι, ΧΑ C (P, ἐγχρῖσον), 7, 28, 36, few, (lat.?), (Σ?):
- 20, καὶ εἰσελεύσομαι, & Q, many, pr:
- iv. 1, ή φωνή, APQ, mss., g, vg, Σ:
 - 2, καὶ εὐθέως, P, 1, 7, &c, cl:
 - 3, Tois, PQ, nearly all, lat., S:
 - 4, καὶ κυκλόθεν, Α P (om.), many, lat.:
 - 5, ἐνώπιον τοῦ θρόνου αὐτοῦ, Q, most, Σ:
 - 5, al, Q, most, g, am:
 - 7, ὡς ἀνθρώπου, Α, 11, 13, 36, pr, vg, (g deviates):
 - 8, ἐν ἔκαστον, 💸, 38, Σ, (lat.?):
 - 8, αὐτῶν, X A P, many, g, vg, Σ:
 - 8, åγιος ter, AP, most, lat., Σ:
 - 9, ἀμήν, 🗙, 32, 95:
 - 10, ἀμήν, 💸, 32:
 - 10, βαλοῦσι, A.P., many, g, (pr?), (vg?), Σ:
 - 11, δ κύριος καί, 💸 A Q, most, am, Σ:
 - 11, om. ὁ ἄγιος, **Χ** A P, some, pr, vg:
 - 11, $\mathring{\eta}\sigma a \nu$, \bigstar A (Q, 14, 38, où $\mathring{\eta}\sigma a \nu$), most, g, vg, (pr?), Σ :

COUNTER READINGS.

- ACPQ, nearly all, vq, \(\Sigma\), add o\(\delta\varphi\).
- Q, many, om.
- X, pr, μετανοήσης.
- ACP, 1, 12, 28, pr, some vg, om. $\hat{\epsilon}\pi \hat{\iota}$ $\sigma \hat{\epsilon}$.
- PQ, many, οὖτος.
- XAPQ, mss., lat., fut.
- XA, after.
- Q, many, ins.
- Q, many, ins.
- R Q, most, fut.
- X, 49, lat., om.
- 8, 14, pr, γνώση.
- Q, many, pr, om.
- Q, many, some vg, om. μov .
- ACPQ, mss., lat., Z, om.
- ★ C Q, most, Σ, ζ. οὖτε ψ.
- ℵ P Q, many, Σ, om. ὅτι.
- Q, many, after.
- Ρ, 7, 36, ἀσχημοσύνη.
- Q, most, ἵνα ἐγχρίση [-ει].
- AP, 1, 7, 28, 36, 38, 79, &c., g, vg, Σ, om. καί.
- N, pr, pref. iδού.
- & A Q, most, vt, am, Σ, om. καί.
- № A. 28, 79, iepeîs.
- Q, many, Σ, om. καί.
- & A P, 1, 36, 38, few, lat., om. avrov.
- A P (★ om.), 1, 36, 94, pr, cl, ∑, å.
- Ρ, many, Σ, ώς ἄνθρωπος; (Κ, ώς ὅμοιον ἀνθρώπψ);
 - Q, most, ἀνθρώπου.
- A P Q, most, ἐν καθ' ἔν.
- Q, many, pr, om.
- Q, many, novies; (X, octies).
- APQ, nearly all, lat., Z, om.
- APQ, nearly all, lat., ∑, om.
- & Q, many, pres.
- P, some, vt, cl, $\kappa \acute{v} \rho \iota \epsilon$.
- Q, many, S, ins.
- P, many, eloí.

READINGS OF S-continued.

ii. 7, om. μου, XACP, 1, 28, 36, 79, &c.:

8, τη̂s, Ν C P Q, mss., (lat.?), Σ:

8, **Ζ**μύρν., **Δ**, am:

9, οπ. τὰ ἔργα σου καί, A C P, few, lat.:

9, βλασφημίαν τήν, Ν, Σ:

9, èκ, XACQ, most, lat., ∑:

10, μηδέν, **Ν** P, most, lat., Σ:

10, om. δή, X A C P, many, lat.:

10, δ διάβολος before $\hat{\epsilon}\xi$ $\hat{\nu}\mu\hat{\omega}\nu$, ACPQ, most, pr, vg, Σ :

10, ἔξετε, **Χ** Q, most, vg, Σ:

10, μέρας, Q, many, g, vg, Σ:

13, οm. τὰ ἔργα σου καί, X A C P, 38, lat.:

13, καὶ ἐν, A C, 91, vg:

13, om. $[\epsilon v]$ als, AC, pr, vg:

13, ἀντειπας, A, 97 and some, Σ:

13, πιστός, X P Q, most, lat.:

14, ὅτι, X A P Q, mss., g, cl:

14, ἐδίδαξε, Q, most, Σ:

14, φαγεῖν, 💸 A C P, 1, 28, 36, 38, 79, 91, &c., lat.:

15, om δ μισῶ, NACQ, nearly all, lat., Σ:

16, ov, ACQ, most:

17, νικῶντι, 💸, 92, g, cl:

17, om. φαγείν, & A C Q, most, pr, vg:

17, ἐκ, ℵ, 36, 91, pr, Σ; (P, 1, 7, 28, 79, 96, &c., ἀπό):

18, $\tau \hat{\varphi} \stackrel{?}{\epsilon} \nu$, A, pr, Σ :

18, δφθαλμ., A, 36, 38, lat.:

19, ὑπομονήν σου, ACPQ, nearly all, vg, Σ:

20, πολύ, \aleph , 36, few, g, (πολλά, few, pr; ὀλίγα, 1, cl):

20, γυναῖκά σου, A Q, most, pr, \$:

20, ξαυτήν, ACP, most:

20, προφητιν, \aleph A C, most, g, Σ :

20, είναι, 🗙:

21, θέλει, \aleph C P Q, mss., g, vg, Σ :

22, βάλλω, A.C., most, pr, am, Σ:

22, αὖτῶν, A, 1, 36, 79, &c., pr, am, cl:

23, δμῶν, ACP, nearly all, vt, am, Σ:

24, $\beta \alpha \theta \epsilon \alpha$, ACQ, most, Σ :

24, βαλῶ, X Q, 1, 14, 91, 92, few, pr, vg:

25, ἀν ἤξω, ℜ A C P, most, lat., Σ:

27, συντρίβεται $[\epsilon]$, λ A C, 1, 7, 38, few, g:

iii. 2, $\tilde{\epsilon}[\tilde{\eta}]\mu\epsilon\lambda\lambda\epsilon$ s, Q, many:

2, ἀποθανεῖν, X A C P, many, lat., Σ:

COUNTER READINGS.

Q, most, lat., Σ , ins.

A, To

 \otimes C P Q, mss., vt, cl, Σ, Σμύρν.

X Q, most, Σ, ins.

ACPQ, mss., om. $\tau \dot{\eta} \nu$, (lat.?).

P, 1, 28, 36, 79, 91, 96, few, om.

A C Q, 38, few, μή.

Q, many, ∑, ins.

 \aleph , many, g, after.

A. P., 46, pr(g om.), $\epsilon \chi \eta \tau \epsilon$; (C, $\epsilon \chi \epsilon \tau \epsilon$).

* A C P, 1, 7, 28, 87, 91, &c., pr, ἡμερῶν.

Q, nearly all, ∑*, ins.

X PQ, nearly all, vt, ≥, om.

PQ (\aleph , $\epsilon \nu \tau \alpha \hat{\imath} s$), mss., g, Σ , ins.

ℵ C P Q, most, lat., ἀντιπας.

A C, 14, 92, Σ, add. μου.

C, pr, am, Σ , om.

X A C P, 1, 28, 79, few, lat., ἐδίδασκε.

Q, many, Σ, pref. καί.

P, few, ins.

 \aleph P, many, lat., Σ^* , om.

A C P Q, all else, pr, am, Σ, add. $αὐτ<math>\hat{\varphi}$.

P, 1, 7, 14, 28, 79, 91, &c., g, Σ , ins.

ACQ, most, om. (Q with accus.).

 \aleph P Q, mss., g, vg, $\tau \hat{\eta} s \stackrel{?}{\epsilon} v$; (C om.).

X C P Q, mss., Σ, add. αὐτοῦ.

№, 49, vt, om. σου.

ACPQ, nearly all, am, Σ , om.

ℵ CP, 1, 7, 36, 38, 95, &c., g, vg, om. σου.

💸 Q, 7, 69, few, Σ, αὐτήν; (lat.?).

PQ, 7, 36, 87, 96, pr, vg, $\pi ροφήτην$.

ACPQ, mss., lat., ∑, om.

A, pr, $\dot{\eta}\theta$ έλησε.

PQ (Ν, καλῶ), 38, few, g, cl, βαλῶ.

RCPQ, most, g, some vg, Σ, αὐτη̂ς.

Q, 38, el, avrov; (* om.).

XP, 1, 28, 36, 79, &c., lat., βάθη.

A C P, most, g, Σ, βάλλω.

Q, 14, 93, 94, 95, 97, 98, few, $\sum d (mg)$, avoi $\xi \omega$.

P Q, most, pr, vg, Σ, συντριβήσεται.

XACP, many, lat., Σ, ἔμελλον.

Q, many, ἀποβάλλειν.

I.—The following is a collection of readings of S, which are attested by one or more, but not all, of the MSS.; showing in each case, how the Greek, Latin, and Syriac, evidence is divided.

READINGS OF S.

```
i. 3, τοὺς λόγους, A C P, nearly all mss., lat., Σ:
   4, δ ων, XACP, 1, 7, 28, 38, 49, 79, 91, 96,
                                   99, &c., g, h, vg, ∑:
   4, om. ἐστιν, X A C Q, many, Σ:
   5, λύ[ων, or -σας], XAC, 1, 7, 28, 36, 38,
                                            79, h, pr, \Sigma:
   5, ins. \dot{\eta}\mu\hat{\omega}\nu, \aleph C P Q, most, g, h, vg, \Sigma:
   6, ἐποίησεν, ΝΑ CP, most, (lat. ?), Σ:
   6, \eta \mu \hat{a}_s, \triangleright PQ, most, g, pr, cl, \searrow; (or \eta \mu \hat{v}_r, A,
                                                38, few):
   6, τὸν αἰῶνα, Χ:
   6, ins. των αἰώνων, Ν C Q, most, g, h, vg, Σ:
   7, ὄψονται, \aleph, 1, 12, 152, \Sigma:
   8, om. ἀρχὴ καὶ τέλος, A C P Q, most, h, pr, Σ:
   9, ἐν Ἰησοῦ, Χ C P, 38, g, am:
   9, καὶ διά, X P Q, most, h, Σ:
   9, add Χριστοῦ, Q, most, pr, Σ:
  11, om. ἐγώ εἰμι . . . . ἔσχατος, καί, 💸 A C Q,
                                           most, lat., ∑:
  11, Ζμύρναν, 💸, am:
  12, om. ἐκεῖ, X A C P, many, lat., Σ:
  12, ἐλάλησε, P, 1, 7, &c., many, Σ:
  13, om. έπτά, A C P, 1, 28, 38, 152, few, h, pr,
  14, λευκαί, Χ A C P, most, g, vg, Σ:
  15, \pi \epsilon \pi \nu \rho \omega \mu \epsilon \nu \omega, \aleph, few, lat., \Sigma; (A C, -\eta s):
  18, d\mu \dot{\eta} \nu, Q, most, \Sigma:
  19, om. \delta \epsilon \hat{\imath}, A P Q, mss., lat., \Sigma:
  20, ἐπὶ τῆς δ., Χ C P Q, mss., Σ:
  20, α's είδες, P, 1, 79, few:
ii. 1, τφ ἐν, A C:
   2, κόπον σου, 💸 Q, many:
   2, καὶ ὅτι, X C P Q, mss., lat., Σ:
   2, \epsilon l \nu \alpha \iota, Q, most, vt, cl, \Sigma^*:
   3, ὑπομονὴν ἔχεις before ἐβάστ., *ACQ, most,
                                                  lat., \S:
```

5, ἐκπέπτωκας, P, 1, 7, 28, 79, some, g, vg:

5, om. ταχύ, **Χ** A C P, g, vg:

7, om. ἐπτά, Ν P Q, mss., lat., Σ:

7, om. αὖτῷ, 💸, 91, 96, few, g, cl:

7, om. $\mu \epsilon \sigma \varphi$, \bowtie A C Q, most, pr, vg, \bowtie :

COUNTER READINGS.

```
& Q, few mss., sing.
Q, 36, 87, 95, 97, pref. @cov.
P, many, lat., ins.
P Q, most, g, vg, λού σαντι].
A, 1, 12, 16, pr, om.
Q, 7, 36, &c., ποιήσαντι.
ACPQ, mss., lat., \(\Sigma\), pl.
AP, 28, 79, 97, few, om.; (pr?).
A C P Q, most, lat., sing.
X, 1, 28, 35, 36, 79, 87, many, g, vg, ins.
Q, most, h, pr, cl, Σ, add. (A, 25, substit.) Χριστῷ.
A C, many, g, pr, vg, om. διά.
XACP, 28, 36, 79, few, g, h, vg, om.
P, 1, 7, 36, 38, &c., ins
A C P Q, mss., vt, cl, Σ, Σμύρναν.
Q, most, ins.
& CQ, most, lat., impf.; (A, pres.).
\aleph Q, most, g, cl, ins.
Q. many, \lambda \epsilon \nu \kappa \alpha i \kappa \alpha i, (h, pr, om. \lambda.).
PQ, most, -oi.
X A Q P, 36, 38, lat., om.
& C ins.
A, lat., \dot{\epsilon} \nu \tau \hat{\eta} \delta.
XACQ, most, lat, ∑, om.
\mathbf{R} \mathbf{P} \mathbf{Q}, mss., \mathbf{\Sigma}, \tau \hat{\eta} \mathbf{s} \stackrel{\text{d}}{\epsilon} \mathbf{v}, (lat.?).
A C P, many, lat., S, om. oov.
Α οπ καί.
& ACP, few, am, om.
P, 7, 28, 38, 79, few, after.
\mathbf{X} \mathbf{A} \mathbf{C} \mathbf{Q}, most, pr, \mathbf{\Sigma}, \pi \epsilon \pi \tau \omega \kappa a s.
Q, mss., pr, \Sigma, ins.
A C ins.
```

ACPQ, most, pr, am, Σ , ins.

P, 1, 28, 35, 36, 79, 91, 96, many, g, ins.

'ABBREVIATIONS, &c.

In the following lists, and in the footnotes to the Greek Text,

pr stands for the text embodied in the Commentary of Primasius,

- g for that of the Ms. "Gigas" (Stockholm),
- h for that of the Fleury Palimpsest (Paris),
- vt for the consent of pr, g, h (or of pr and g where h deficit),
- am for the text of Cod. Amiatinus,
- cl for the Clementine, as printed,
- vg for the consent of am, cl,
- arm for the text of Cod. Armachanus,
- lat. for the consent of vt and vq.

The MSS. are RACPQ, as in Tregelles, and in Weiss (see pp. xxxix, xl, supr.).

The mss. are numbered as by Tischendorf and Gregory; "mss." stands for the consent of these.

- By "nearly all", "most", "many", "some", "few", are to be understood "nearly all mss.", "most mss.", "many mss.", "some mss.", "few mss.".
- Σ , Σd , Σl , Σn , Σp stand for the commonly known Syriac version, and the various texts of it, for which see p. 36, Part II. Σl^* signifies that the reading of Σl is marked in the Ms. with * (see above, p. lxxxiii).

the Vulgate, Tischendorf's N. T. Amiatinum (Leipsic, 1850) for the Amiatine, and a Paris edition (1877) for the Clementine. The few readings cited from Cod. Armachanus, I have derived from the Ms. in the Library of Trinity College, Dublin.

For the Syriac (Σ) I have used De Dieu's edition (Leyden, 1627) of Σl ; but have verified its readings by reference to the Leyden Ms. (Cod. Scalig., 18 (Syr.)), and to a collation of it for which I am indebted to the Rev. H. Jackson Lawlor: I have also used the texts given in the Paris and London Polyglots of Σp . For Σd and Σn I have used the actual Mss., B. 5.16 of Trin. Coll., Dublin, and Add. 17127 of Brit. Mus., p. 36.

PRELIMINARY MEMORANDUM TO APPENDIX.

In constructing the following Lists, and the footnotes to the Greek text, I have taken the evidence of the cursives chiefly from the Apparatus Criticus of Tischendorf's Greek Testament (eighth edition), with the corrections made by Dr. C. R. Gregory, Prolegomena, pp. 1298 sqq.; but have also used the editions of Griesbach, Lachmann, Scholz, and Tregelles, as well as the collections of the late Dr. Scrivener (Codex Augiensis, pp. 530 sqq.; Adversaria Critica Sacra, pp. 143 sqq.), and of the late Rev. W. H. Simcox (Journal of Philology, vol. xxII, pp. 285 sqq.). From the last, I derive the readings of mss. 68 and 152, including the very remarkable one of ii. 13, in which 152 is the sole supporter of S. In case of the alleged variant, $\gamma \acute{\epsilon} \gamma o \nu \epsilon$ for $\gamma \acute{\epsilon} \gamma o \nu a$, xxi. 6, I have judged it necessary to ascertain the readings of mss. 10, 17, 41, 94, 95, with the results that 10 and 17 prove to have been wrongly alleged for the variant; 95 deficit; and 41 and 94 remain as its only authorities.

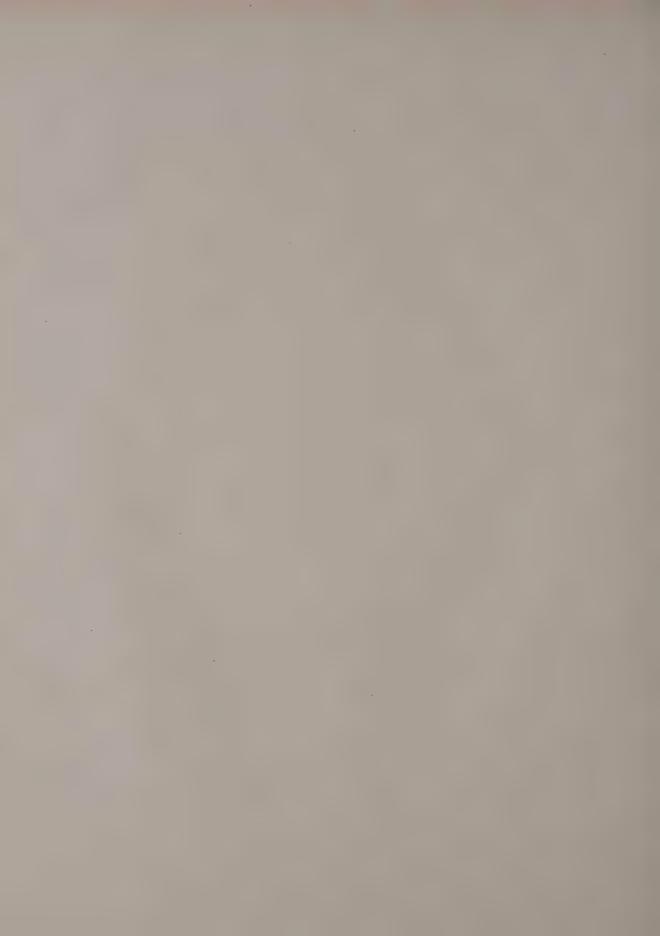
For the evidence of the uncials, I have throughout collated the facsimile texts:—Of N, Tischendorf's great edition, St. Petersburg, 1862; of A, the photographic reproduction, London, 1879; of C, Tischendorf's edition, Leipsic, 1843; of P, his edition in vol. VI of Monumenta Sacra, Leipsic, 1869; of Q, his edition in the Monumenta Sacra, Leipsic, 1846, with his revised text of same, Appendix N. T. Vat., Leipsic, 1869.

For the Latin texts I have used the following editions:—Of "Gigas", Belsheim's (Christiania, 1891)^b; of "Fleury's Palimpsest", Berger's (Paris, 1889); of Primasius, Haussleiter's (Erlangen, 1891); of

^{*} For these results, I have to express my thanks, as regards ms. 10, to Mr. F. J. H. Jenkinson, M.A., Librarian, Cambridge University; ms. 17, to Monsieur Omont of the Bibliothèque Nationale; ms. 41, to Professor Ignazio Guidi of the Royal University of Rome; and mss. 94, 95, to Mr. F. G. Kenyon, of the British Museum Library.

^b I am indebted to the Right Rev. John Wordsworth, Lord Bishop of Salisbury, for the use of a copy of this edition, carefully corrected from the Stockholm Ms.





degree that a Ms. exhibiting the New Testament Books in such an order should belong to an earlier age. The Seven Epistles are indeed found arranged as of equal authenticity, in a peculiar order (1, 2, 3 John; 1, 2 Peter, James, Jude), in one Syriac Ms. dated as early as A.D. 823 (Add. 14623, Brit. Mus.). But this Ms. is not a Biblical one like the rest, but a mere volume of miscellanies; and does not therefore form a precedent for the order observed in our Ms., which is a complete New Testament, arranged for ecclesiastical use. It is, in fact, surprising that a Ms. of such contents and so arranged, rubricated for Church reading, and with one or two Lessons appointed from non-Peshitto Books, should belong to an age so early as even the end of the twelfth century; for the order in which the Epistles stand would incline us to place it rather in the fourteenth, were it not that the character of the handwriting forbids so late a date.

On the whole, we may with some confidence conclude that the Ms. was written in the latter half, probably in the last quarter, of the twelfth century; yet (we may perhaps add) not later than A.D. 1194.

colophon tend to place it in the fourth rather than in the third quarter of the century.

(6.) Contents and arrangement of the Ms.—An argument, moreover, which seems to preclude the assignment of an earlier date to the Ms., independently of paleographic considerations and of the evidence of the colophon, is to be drawn from the contents of the Ms. and their arrangement. As has been stated, it not only includes the four non-Peshitto Epistles, but reckons them among the Catholic Epistles, on a par with the three of the Peshitto, placing them in their usual Greek order, so that 2 Peter comes next after 1 Peter and before 1 John. Now, of the few other Syriac Biblical Mss. which exhibit these Epistles in combination with the Peshitto (less than a dozen in all), none is older than the eleventh century; only one (Add. 14473, Brit. Mus.) can be confidently counted older than the twelfth, and in that one they are a mere appendix added by a hand possibly of eleventh century to a much older copy of the Peshitto Acts and Three Catholic Epistles; in the remaining two (Cambridge Univ. Libr., Oo. i., 2; and Paris, Biblioth. Nat., Zot. 29) they stand all four together, after the three of the Peshitto. And a like arrangement is found in Mss. even as late as the fifteenth century as in the Amsterdam Acts and Epistles (No. 184) in which the Four are separated from the Three by the interposition of the Pauline.^a The earliest dated Syriac Biblical Ms. which places the Seven in their Greek order is a New Testament dated 1471 (now preserved at Utica, U.S.A.), but the British Museum copy of the Acts and Epistles (Rich. 7162), which follows the same order, is perhaps earlier.° Thus it appears that our Ms., even if we date it, as I venture to do, about 1200, presents much the earliest Syriac example of this arrangement. It is improbable in the highest

This Ms. (see *Transactions, R.I.A.*, vol. xxvII, p. 313), now containing only the Acts and Epistles, appears to have been once a complete New Testament, of which the first 173 leaves are missing. I have elsewhere (*ib.*, vol. xxx, p. 378) shown it to be probable that in the lost leaves the Apocalypse followed the Gospels, as in the Crawford Ms. It may be confidently conjectured farther that, should those leaves be recovered, they would be found (after the analogy of the Crawford Ms.) to exhibit the Apocalypse in the version S, as the extant leaves exhibit the Four Epistles in the "Pococke" version.

^b Published in phototyped facsimile by Professor I. H. Hall: Baltimore, 1886.

[°] Rosen and Forshall (Catal., p. 25) assign it to fourteenth century: Wright corrects this to fifteenth (Catal., p. 1203).

doctrine and of writing and soforth." He wrote, therefore, at a time when two of these five persons were still living—the brothers John and Simeon, both monks and (as is implied) scribes. Now in a Paris Ms, above referred to, No. 41 Zotenberg (Biblioth. Nat.)—a copy of the Gospels bearing in its handwriting and all its characteristics the closest possible affinity to our Ms.—there is mention of two brothers, John and Simeon, monks, born at Mido, in Tur'abdin, and trained at Kartamin: one of whom, Simeon, wrote the Ms., and died in November 1194, as is recorded in a note appended by John. If these brothers are the John and Simeon, "paternal uncles" of the scribe of our Ms., it follows that the Ms., having been written in Simeon's lifetime, cannot be later, but probably is not many years earlier, than 1194. The names are too common to permit us to regard the suggested identification as certain: but considering that the geographical area our inquiry deals with is a limited one, and the class of skilled Tur'abdinese caligraphers more limited still, b it seems fairly probable that the monk Simeon, who died in 1194, after writing the Paris Ms. No. 41, and who had a brother John also a scribe, was the Simeon who, with his brother John, instructed Stephen in caligraphy, and lived to see him produce the Ms. whose date we are investigating.

Unless, therefore, we are prepared to go back to a date earlier than that of John of Kartamin—earlier than the period of ecclesiastical chaos that prevailed (as we are assured) for two centuries before the time of John of Marde—to go back, that is, to the opening years of the tenth century,—to an age when the type of estrangelo was not nearly so close to that of our Ms. as is the estrangelo of the late twelfth-century group,—an age in which we have no evidence that Tur'abdin possessed any caligraphers,—it seems that there is no date to which any Tur'abdinese Ms. can, with any plausibility, be assigned earlier than the middle of the twelfth century. And in the case of the Crawford Ms., the particulars stated in the

The greatest length of Tur'abdin is about one hundred miles. Marde adjoins its border, and Amid (Diarbekr) is less than one hundred miles from Salach. For the topography of these regions, see Badger's Nestorians (1860), vol. i; Taylor's Travels in Kurdistan, in Journal of Royal Geographical Society, vol. xxxv (1865); Prym and Socin's Der neu-aramäische Dialect des Tür-Abdin (1881), tom. i (Einleitung); Sachau's Reise in Syrien u. Mesopotamien (1883), also his review of the work of Prym and Socin, in Zeitschrift der Morgenl. Gesellschaft, Bd. xxxv, pp. 237 sqq.

^b See Transactions, R. I. A., vol. xxx, pp. 370, 371.

as to the duration or the extent (or both) of the desolation described; but we may safely accept it as evidence that a long period of violence and disorder had preceded the rise of the Ortokid dynasty,—as the authorities above referred to amply attest. And the restoration of monasticism which this John is stated to have effected, in the rebuilding of monasteries and the refurnishing of them with books, which appears to have been the employment of his forty years' episcopate, implies that he lived under a settled government and enjoyed from it some measure of protection. Indeed the narrative of Barhebræus records instances in which, towards the end of the century, the intervention of the Ortokid prince (though a Mohammedan) in the affairs of the Jacobite Church was sought and obtained.* Thus the monks of Turabdin and the adjoining region (for Amid was added to the Ortokid princes in 1183, and Marde was ruled by another branch of the same house') were free to follow the impulse towards sacred letters which seems to have been originally given by John of Marde, and which was carried on and enhanced by two more noted persons who came after him,—Barsalibi, who died Metropolitan of Amid, A.D. 1171, and Michael (the Great) his friend and supporter, who died Patriarch, A.D. 1199. Thus the historical indications implied in the word of a monastic life in Turabdin pursuing its employments in som ething of security under the rule of a sovereign Prince-lead us, as the palæographical indications have already led us, to assign the Ms. to the latter rather than the earlier years of the twelfth century.

Personal statements of Colophon as to the scribe, and his uncles.—Stephen the scribe tells us that he was instructed in writing by his uncles, monks like himself. He is therefore not of the first, but of the second or a later gene ration, of the caligraphers of the Turabdinese school. That school can hardly have been in operation before the middle of the century: and he therefore (especially as three of the five uncles named are described as "deceased") probably belongs to a time not earlier than its last quarter.

Farther: there is something to be said of the names of certain of these uncles; his "paternal uncles, monks: Mas'ud deceased and John and Simeon." To these men, Stephen tells us, and to two "maternal uncles, monks and priests, deceased," he owed his training "in the matter of

^a Chron. Eccles., 1, 91, col. 607, 611, 613.

b Abu'lfeda, Annals, tom. rv, 54.

[°] Ib., tom. III, 350.

by a Tur'abdinese monk, for another monk also Tur'abdinese;—it follows unquestionably that the twofold heads of evidence, of its characteristics in point of handwriting, and of its Tur'abdinese origin, give twofold force to the presumption raised above, that it belongs to the years just before, or the years just after, A.D. 1200.

The inferences which the colophon yields extend beyond the indication of the place of origin of the Ms. There are, farther, inferences from—

Structure and wording of Colophon; in which respects it closely resembles like notes appended to the other Tur'abdinese Mss. above referred to. Some of these come so near to it in their wording that much help is to be had from them in the difficult task of deciphering the nearly obliterated final page of our Ms.; whereas its fashion and diction differ widely from those of Mss. of earlier or later date, or of other regions. Here then we have the internal evidence of the scribe's language and matter, concurring with the external evidence of his handwriting, in determining the age to which he belongs.

Political situation implied in Colophon; in the mention of "the (= dominion, or principality) of Hesna Kipha." It appears from the Annals of Abu'lfeda (and is confirmed by the Chronicon Ecclesiasticum of Barhebræus) that Hesn-Kipha, a strong fortress on the Tigris, became for the first time the capital of a Kilaz (i.e., of the dominion of a quasi-independent sovereign prince, <___\) in the twelfth century, under the Turcoman chief Sokman, son of Ortok (A.D. 1101); by whose line, the Ortokids, it was ruled till 1221-2. Here then the evidence points, as before, to the twelfth century. Another authority supplies facts which serve to determine the date to the latter and not the former part of that century, and at the same time to account for the lack of Tur'abdinese Mss. of earlier date. From the Life of John, Bishop of Marde, based on his own autobiographic memoranda, we learn that when he was consecrated, A.D. 1125, he found that, in his diocese and the adjoining region of Turabdin, the monasteries were and had been for two hundred years deserted or even in ruins. This statement is no doubt exaggerated, a

^a Annals, tom. III, p. 336; rv, pp. 192, 392 (Adler's edition, Copenhagen, 1790).

b Transactions, R.I.A., vol. xxx, p. 358.

^c Ap. Assemani, B.O., tom. 11, pp. 216, 220-223, 228.

^d The facts above stated as to Kartamin show that, there at least, there was a flourishing monastery little more than a century before John of Marde.

following age. Dr. Wright and Dr. Hörning, independently, fixed on one Ms. of the Nitrian collection as especially like it in general character,—Add. 12174 (Brit. Mus.), a volume of *Lives of Saints*, written A.D. 1196 in the great Jacobite monastery of Melitene, a little north of Tur'abdin.

Farther research, especially among the "Rich" Mss. and those of the Bibliothèque Nationale, disclosed to me the fact that nearly all the extant Biblical Mss. written (as this was) in or near Turabdin, present, more completely than those of any other origin, the peculiarities of handwriting and usage which characterize our Ms.,—the agreement in this respect being twofold, for it is observable in the cursive character in which (as in our Ms.) the colophon is usually written, as well as in the estrangelo of the body of the book. Moreover, all these Turabdinese Mss. of which the dates are known or probably assignable, prove to have been written within the period specified: whence it may reasonably be inferred that, as regards the production of such Mss., the activity of the Turabdinese monks began after the middle of the twelfth century, and did not continue far into the thirteenth.

I am thus enabled to affirm two propositions:—

- (i). That the Biblical Mss. which are most clearly distinguished by the marks which are characteristic of the Crawford Ms., are Mss. written within the region, and the period, above indicated,—viz., in Tur'abdin, in the latter part of the twelfth century.
- (ii). Conversely, that a Biblical Ms. marked by such characteristics is presumably a Ms. of that region and that age.

Mention of Tur'abdin in the Colophon.—The above results (though the research which led to them was suggested by the local and ecclesiastical relation between Tur'abdin whence our Ms. comes, and Melitene, the home of Add. 12174) might have been arrived at even if the colophon which specifies the birthplace of our Ms. had perished or had never been written. On the mere evidence of the handwriting, with its accompanying peculiarities, I should have claimed it as belonging to Tur'abdin or some adjacent Jacobite centre. But when we call to mind the fact stated in the colophon—that the Ms. was written in a principal Tur'abdinese monastery,

^{*} The detailed particulars as to these Mss. are given at length in my Memoir (in Transactions, R.I.A., vol. xxx, pp. 364 sqq.).

for the rest; though the colophon testifies, and the uniformity of the handwriting in all else confirms, that one scribe wrote the whole. All these Mss. are Jacobite.

- (2). The extent and permanence of the revival effected by John of Kartamin has been over-estimated. The statement of Barhebræus, who is our authority in the matter, merely conveys that John restored and carried to perfection the use of the estrangelo among his own monks, so as to enrich his monastery with many volumes, and (no doubt) to organize for Turabdin an active and influential school of caligraphy. If his scribes preferred the square forms, the fashion did not last very long, even in his own monastery. In the Bibliothèque Nationale there is a Ms. (Zotenberg, No. 41), written by a monk of Kartamin, A.D. 1194, in which the estrangelo closely resembles that of our Ms., not only in general character, but in every characteristic peculiarity, including the curved dolath and rish, which have been relied on as arguments for an eighth- or ninth-century date.
- b. Reasons for assigning Ms. to close of twelfth century.—After a careful comparison of a large number of Mss., especially those of the "Rich" collection in the British Museum, and of the Bibliothèque Nationale, Paris, and a full consideration of the evidence yielded by the Crawford Ms. itself, I have come to the conclusion that it belongs to the latter years of the twelfth century. This is the period to which, after inspection of some photographs taken from it, it was assigned by the person who was best qualified to speak with authority in such a matter—the late Dr. William Wright, of Cambridge. Another expert palæographer, Dr. Karl Hörning, late of the British Museum, to whom I showed the Ms. without informing him of Dr. Wright's judgment, at once pronounced the same opinion.

I will briefly state the grounds on which this judgment rests—

Evidence of handwriting.—The handwriting of the Ms., which as I have shown has been assigned to an earlier date only on grounds which are untrustworthy, bears a real and close resemblance to the estrangelo Mss. written about the year 1200—closer than to those of any previous or

^{*} Chron. Eccles., I, 76, col. 417 (ed. Abbeloos and Lamy).

Ms. must therefore be inferred from such indications as are yielded by its handwriting and its contents. On the back of the modern English binding, the volume is lettered "Circ. A.D. 1000"; but on what grounds, or by what authority, this date was suggested, does not appear.

a. Arguments for and against an early date.—The experts in palæography to whom it has been submitted have given very various judgments on its age—some dating it as late as the twelfth century, some as early as the ninth, or even the eighth. A perfect idea of the handwriting and present aspect of the Ms. may be obtained from the Plate, which reproduces with absolute fidelity two columns of it as specimens. It will be seen that its estrangelo is not of the purest or earliest type. dolath and rish are curved, not rectangular; the he, vau, and mim are closed, not open; the semcath is joined with the following letter. all these respects, and in the occasional insertion (prima manu) of Greek vowels (see facsimile, p. cv), it deviates from the usage of Mss. prior to the seventh century. But the rounded dolath and rish have been relied on by some as tokens of a date not later than A.D. 1000, inasmuch as a reversion to the square archaic forms took place about that time, due (as is supposed) to the revival of estrangelo by John, Bishop of Kartamin in Tur'abdin (consecrated A.D. 988).

I am of opinion, however, that these tokens are unreliable. For—

(1). The revival of the square forms did not supersede the contemporaneous use of the curved forms, as is proved by Mss. which exhibit both. For example, in the Syro-Hexaplar estrangelo Ms. of Genesis, Brit. Mus., Add. 14442, ascribed to the seventh century, the text exhibits the square forms of these letters, but the curved forms prevail in the notes, which are unquestionably contemporaneous with the text. Again, the Ms. Add. 12139 (Brit. Mus.), dated A. Gr. 1311 (= A.D. 1000), is written in its earlier part in the modified estrangelo of our Ms., and resembles it in the rounded forms in question and in other minor details,—but suddenly, in the middle of a page, changes to the square forms and adheres to them

^a These notes are written, according to Ceriani, "charactere medio inter estrangehelum et maroniticum".—Monumenta S. et P., tom. II, fasc. ii, p. xviii. The same is true of the notes in other like Mss.; e.g., sometimes of those in the Ambrosian Syro-Hexaplar (eighth century).

the chief stronghold, and for many generations the political capital. Of its contents, the parts supplementary to the Peshitto,—the Four Epistles, and (as I have endeavoured to show) apparently the Apocalypse, are of Jacobite origin; as is also the interpolated Harkleian Passion-Harmony. The modified form of the estrangelo character in which it is written, and the occasional Greek vowels inserted, are Jacobite likewise. Thus we may safely conclude that it is a Ms. in every sense Jacobite.

IV .-- Its History.

Between the date, which I now seek to determine, of Gabriel, its first owner, and the date (some thirty or forty years ago), when it was purchased by the late Earl of Crawford, the only fact in its history known to us, is the above-mentioned sale of it in 1534. The seller, however, "Saliba the Deacon" is an unknown person, and the purchaser, "Simeon Taibu [or Taibutho] of Hatacha," cannot be identified with certainty. He is styled "Patriarch," and if we may presume him to have been the head of the Jacobite Church, he was probably the prelate known officially as Ignatius XVI, otherwise 'Abdallah of Hesna d' Atta. If so, the Ms. was presumably kept by him at Deir-Zaferan (the convent of Mar Ananias) near Marde,—then, as now, the seat of the Patriarchs. But seeing that, at the date specified, the Nestorian Church of the East had at its head a Simeon as "Catholicos," for which title "Patriarch" was commonly used as equivalent,—and had a footing in the chief Jacobite centres, even in Marde,—it may be that by this sale the Ms. passed into Nestorian hands.^b How, or when, or by whom, it was brought to England, or from whom it was purchased for the Library where it now is stored among so many treasures of Oriental learning, is unknown.

V.—Its Age.

In the Colophon, it will be observed that, though the names of places and persons are fully recorded, no date is given^c; nor among the persons named is there one whose date is known. The age of the

^{*} See Transactions, R.I.A., vol. xxx, pp. 359-360.

[·] The date may have been noted on the lost penultimate leaf of the Ms.

continuous. But by a peculiar arrangement, such as I have not met with in any other Ms., Syriac, Greek, or Latin, these seven lines, needed to complete St. John after fo. 8 of quinion 11, are repeated at the head of the first column of the *recto* of the first intruded leaf, and then followed by the Harmony headed by its superscription, occupying ten leaves and the *recto* of the eleventh. The result is, that the Four Gospels with this Harmony admit of being separated from the following Books so as to form a volume complete in itself.

The verso of the eleventh of these leaves, originally left blank, now exhibits a record, in a much later and very inelegant cursive hand, of the purchase of the Ms. by "Simeon of Hatacha, Patriarch, named Taibu," in A. Gr. 1845 (A.D. 1534) from a deacon named Saliba, the price being "one hundred and twenty 'athmanih ();—probably equal to about £3 15s. sterling."

Of the origin, history, and age of the Ms., our knowledge is limited to the facts stated or implied in the Colophon, and in the memorandum of sale above described, together with such inferences as may be drawn from the contents of the volume, and the handwriting. I have discussed these facts and inferences at length in the *Memoir* already referred to: here I propose to give a summary of the results arrived at in that discussion, adding a few points which I have noticed since it was published.

III .- Its Place of Origin.

The region of Tur'abdin^b (now Jebel-Tûr), where the Ms. was written, is a hilly district in the north-east part of Mesopotamia, for centuries the headquarters of Jacobite monasticism, and still the chief centre of the dwindling Jacobite Church. The name of the scribe, Stephen, is not elsewhere met with, so far as I have ascertained, but "the monastery of Mar Jacob the recluse of Egypt, near Salach," where he wrote, was a Jacobite house, and Salach, in Tur'abdin, was the seat of a Jacobite Bishop. The first owner of the Ms., Gabriel, the monk for whom it was written, belonged to the town of Beth-nahle, also in Tur'abdin, of which district Hesn-Kipha (now Hasankef), was

^a See Payne Smith, Catal., col. 612, for 'athmanih.

^b See *Transactions*, *R.I.A.*, vol. xxx, pp. 356-358, for Tur'abdin, Salach, and Beth-naḥle; also for Hatacha, which lay some 50 miles outside Tur'abdin.

of the Apocalypse, inasmuch as many Churches which know it and accept it as canonical have judged it to be unsuitable for public reading.

But when from the text of our Ms. we turn to the-Subscription which occupies the recto of its final leaf, we find a direct and positive statement that none of these Books lay within the scope of the sectional division,—as follows: "The Book of the New Testament; in which there are 165 sections; besides the Revelation and the four Epistles." Of these last, the verses, or $\dot{\rho}\dot{\eta}\mu\alpha\tau a$ ($\dot{\rho}\dot{\eta}\dot{\rho}\dot{\rho}\dot{\rho}$) are numbered, 1373 in all; and the Subscription then goes on to reckon the verses of the Gospels, Acts, and Pauline Epistles. The rest of the page records the number of Chapters or $\tau \dot{\iota}\tau \lambda o \iota$, Eusebian divisions or $\kappa \alpha \nu \dot{\rho} \nu \epsilon s$, Parables, Miracles, and Testimonies (Old Testament citations), contained in each Gospel severally. I have printed this Note in full (line for line) in Part II, p. 31, and have added a translation, p. 95.

The Colophon written on the verso of the same leaf gives us the name of the scribe, Stephen, a monk; of the person for whom it was written, Gabriel, also a monk; and of various fellow-monks, relatives, and friends, to some of whom he professes himself indebted for instruction or for assistance, and for whom he asks his readers' prayers. He also names the place where he wrote,—"the monastery of Mar Jacob the recluse of Egypt and Mar Barshabba, beside Salach, in Tur'abdin, in the dominion of Hesna Kipha." I have reproduced this Colophon in Part II, p. 32, and have given a translation of it (pp. 98, 99). Of the persons and places named in it I shall have more to say farther on.

It is unnecessary to describe the contents of the eleven inserted leaves which precede the Apocalypse, farther than to state that the Passion-Narrative contained in them is compiled from the Harkleian Gospels, and is portioned out into lessons for Good Friday. Though written by a hand probably identical, certainly contemporaneous, with that which wrote the New Testament, they form no part of the Ms. proper. It is complete without them; and not only so, but they are intruded into one of the quinions of which it is composed—the eleventh, between its eighth and ninth leaves. The verso of the eighth leaf breaks off in the last verse of St. John's Gospel, and the rest of that verse (four lines) runs over into the recto of the ninth, where it is followed by three lines of subscription; so that, if these eleven leaves were removed, the Fourth Gospel would appear in unbroken integrity, and the New Testament would be complete and

thus interpolated into the Peshitto are in no way distinguished by the scribe from the others. The Apocalypse follows St. John's Gospel, and is in turn followed by the Acts (see Plate), as closely as St. John follows St. Luke. And in like manner, the Four Epistles are placed—2 Peter after 1 Peter and before 1 John, which last-named Epistle is succeeded by 2 John, 3 John, and Jude,—as in Greek and Latin Bibles: "whereas in the few other Syriac Mss. which exhibit these non-Peshitto Epistles, they are mostly subjoined (as, e.g., in the great Cambridge Syriac Bible, Oo. I, 1, 2) as a sort of appendix to the New Testament. Nor do the notes prefixed or appended to these interpolated Books distinguish them in any way from the rest. On the contrary, the superscription of the Apocalypse assigns it to "St. John the Evangelist," and the subscription to "St. John Apostle and Evangelist," as if to assert its equality in the canon with the Gospel that immediately precedes: and in like manner the subscriptions of 1 Peter and 1 John are "the first Epistle of Peter", "the first Epistle of John", thus connecting them respectively with 2 Peter, 2 and 3 John, which follow; whereas in purely Peshitto Mss. they are usually described as "the Epistle of Peter", "the Epistle of John"; and so even in our Ms. in the superscriptions.

Our Ms., however, contains clear indications of the supplementary character of these Books. Its margin bears two distinct series of numbers, both of which are usually found in Syriac New Testament Mss. Of these, one series divides each Book into the considerable of Syriac usage, 165 in number: the other into Lessons, for the Sundays and Holydays of the year,—nearly three times as many as the Sections. To each Lesson is prefixed (in the text) a rubric indicating the day to which it is assigned. These two systems of division, however, relate to the Peshitto text only. The supplementary Books are passed over in the marginal numeration of Sections and of Lessons alike. In the Four Epistles a few lesson-rubrics are inserted; but none in the Apocalypse. The exclusion of all these Books from the division into Sections amounts to a negative intimation that they were not known to the Syrian Church when that division was made. Of the Four Epistles, the same may be said with regard to their exclusion from the Lectionary series; but hardly

^{*} See Plate, second column, for numerals of both series, and a rubric, prefixed to Acts i.

marked but not archaic type. Here and there a word is interlined (prima manu) in cursive. The cursive olaph (1) appears not infrequently, especially when final; also the cursive tau (2), especially before final 1. In the text, the vocalization is sparingly indicated—usually by the simplest method—of points above or below, now and then by Greek vowels attached to unusual words, or to such as would be ambiguous if without vowels. On the whole, the Ms. is in good condition, and hardly any part of its contents is illegible, except in the last leaf, which (especially its latter page) has been so damaged as to be decipherable with difficulty and (in a few places) not with absolute certainty.^a

II.—Its Contents.

It comprises the New Testament, in the Peshitto version, supplemented by the Apocalypse (as now for the first time printed, Part II., pp. 1-29), and the Four Minor Catholic Epistles (in the version known as "Pococke's text"). Its contents are thus unique in two respects. First, it exhibits the Apocalypse in a version which is (as above shown in detail) quite distinct from the version hitherto included in printed Syriac New Testaments, from the Paris Polyglot down to the latest. And secondly, it is the only Syriac Biblical Ms. (excluding from that title such transcripts made from European libraries, as e.g. the Ms. No. 5 of Zotenberg's Catalogue, Bibliothèque Nationale) that presents to the student a complete New Testament, according to the canon ordinarily received, whether Greek or Latin; --including with the Peshitto not only, as a few other Mss. do, the four non-Peshitto Epistles, but the Apocalypse,—of which Book the few extant Syriac copies exhibit it in the other version, and apart from the Peshitto.^b The Books are continuously arranged; each Book, after the first, beginning in the same column in which the preceding Book closes, with but a narrow interval of separation. The order is, I believe, unexampled: Gospels, Apocalypse, Acts and seven Catholic Epistles, Pauline Epistles.^c It is remarkable that the supplementary Books

^{&#}x27;s See the autotype reproduction of two columns of the Ms., in the Plate facing title; also the photographic facsimile at foot of p. cv, supr.

b In the copies l and n it stands alone; and so also, we are told, in the lost copy f. In d, it is associated only with the "Pococke" Epistles. See p. xv, note ", supr.; and Part II, p. 36, infr.

[°] See however Hermathena, vol. vii, p. 410, note †; vol. viii, p. 145, note 2.

CHAPTER VIII.

ACCOUNT OF THE CRAWFORD Ms. (SYR. 2).

To the preceding study of the version S, I deem it fitting to append a brief account of the Ms. in which it has reached us,* and of my reasons for believing it to have been written in the latter years of the twelfth century.

I.—Description of the Ms.

The Ms. must have consisted, when entire, of twenty-four quinions (240 leaves), with a single sheet (2 leaves) subjoined. It contained the whole New Testament, with the Pauline Epistles placed last. Four leaves have been lost (the first of the first quinion, the first and tenth of the twenty-fourth, and the former of the final pair), and with them the first twelve verses of St. Matthew i, the greater part of the Epistle to Titus, and Hebrews xi. 28 to end, have disappeared. Otherwise the sacred text is complete, except that a few more verses of St. Matthew, and a few of the Acts, have perished owing to the mutilation of two or three leaves. Besides the 238 leaves which remain, eleven have been inserted immediately after the Fourth Gospel, exhibiting a Harmony of the Passionnarratives. Thus the Ms. has now 249 leaves. The last leaf contains the Subscription and Colophon.

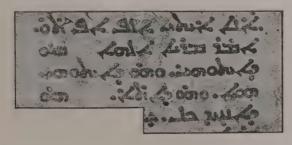
That leaf alone is (on both sides) written in single column, the rest in double columns throughout. The last page alone is in a cursive hand: the preceding one, in common with the rest of the Ms. (including the eleven inserted leaves) is in a clear and regular estrangelo, of a well-

^{*} For fuller details, see the *Memoir* above cited (*Transactions of R.I.A.*, vol. xxx, p. 347). This Ms. is No. 12 of the *apparatus* attached to Mr. Gwilliam's forthcoming edition of the Peshitto Gospels; also of my list of Mss. of Poc., in *Hermathena*, vol. vii, pp. 285, 286.

the Syrian Monophysite Church of the early sixth century. They are valuable alike in their literary aspect, as a successful presentation of the Greek original in a Syriac version of adequate exactness, without sacrifice of idiomatic purity,—and from the point of view of the textual critic, as reproducing the text (or perhaps a combination of two or more texts) that was accessible to a scholar in the Euphratensian province immediately after the close of the fifth century.

In closing this investigation, I may be permitted to quote the concluding sentences of the Memoir I have already referred to a:—

"We justly claim [for this Version], as regards its general tone and manner, that it approaches the excellence of the Peshitto; and in point of force, directness, and dignity, that it gives worthy expression to the sublime imagery of the Apocalyptist. It has strength and freedom such as few translations attain; such, in fact, that it would not be difficult to make out a plausible case for accepting it as the Aramaic original, or a close reproduction of an Aramaic original, of the Book. In it, far more fully than in the cramped and artificial diction of its reviser, the Aramaic idiom asserts its power to supply for the burden of the divine visions an utterance more adequate than could be found for them in the Greek which is their actual vehicle. From it, as a comparison of the two versions shows, the latter one has borrowed the touches of simple majesty which ever and again raise it out of its usual level of painstaking and correctness: in it, I may almost venture to say, more perfectly than in the written Greek, we may read 'the things which shall be hereafter', well-nigh in the form in which St. John first apprehended the divine word that came to him, and inwardly shaped into speech the revelation of 'the Lord God, which is and which was and which is to come, the Almighty.""



(Apoc. i. 8.)

the numerous translations of the writings of the Greek Fathers, with which Syriac scholars of the sixth century (and perhaps earlier) sought to compensate for the dearth of original Syriac theology, the points of difference between the Greek and Syriac Scriptures must have been noticed by Syrian readers;—and above all, the absence from the Syriac of whole Books which stood unquestioned in the Greek. In the account of the origin of the Philoxenian version, given (see note a, p. lxxi) by Moses of Aghel, it is plainly suggested that the object of Philoxenus, in issuing that version, was that his people should learn to know the Scriptures in a form assimilated to that in which their Greek-speaking brethren of Alexandria and elsewhere knew them.

Yet it is plain that the Apocalypse never became familiarly known in the Jacobite or any other of the Syrian Churches. It was rarely transcribed, rarely commented on, had little influence on their religious mind, and contributed little if anything to their religious thought or phraseology. The hymns and liturgies, in which alone Syriac religious literature is rich, are with hardly an exception devoid of all such Apocalyptic imagery and language as we meet at every turn in the hymnology of the West,—whether of the medieval Latin Church, or of English Christendom, Anglican and Nonconformist alike.

III.—Value of the Versions S and Σ .

But if, as it seems we must admit, both the Syriac versions of the Apocalypse have failed to commend the Book to Syriac readers, neither of them is therefore to be lightly esteemed: each has a value of its own. The one which has now been for more than two centuries and a-half known to scholars, is interesting in its capacity as a supplement to the Harkleian version, and shares with it the merit of usefulness for critical purposes by reason of the very literalness which is, from a literary point of view, its The other, which I now give to the public, is to be prized as being, together with the Four Epistles published by Pococke, the total of what time has spared to us of the Philoxenian version, once famous but now surviving only in these remnants,—small in bulk, yet constituting the portion of it best worth preserving, inasmuch as in these Books alone the translator worked directly on the Greek before him, without having (as in the other Books) the Peshitto to draw him aside from the faithful rendering of his original. This Apocalypse therefore, and the Four Epistles, come to us as a monument of the learning and industry of

حیلیده بیای مسلم دهدی زدی مهدیده بدارد هوی ایم الم ایم دیم بوری کامی میم حامی میری کام کی دوری دیماری دریدی برای دیماری دریدی مای دیماری دریدی کام دری

"In his Revelation, John saw a book great and wonderful, which was written by God, and there were on it seven seals. There was none that was able to read it in earth nor in heaven save the Son of God alone who Himself wrote it and sealed it." a

Here we have a brief summary of Apoc. v. 1–3, but too loosely worded to admit of comparison with the text of these verses as it stands in S or Σ . Ephraim seems to have written the above from an inexact recollection of the passage, which he may have known only in the Greek. It does not therefore prove that in his time a Syriac version of the Book existed.

But elsewhere he apparently cites $\ddot{\omega} \sim \ddot{\omega} \sim \dot{\omega}$ from Apoc. xxi. 6 (also xxii. 17), with a slight variation ($\tau \circ \hat{\nu} \ \zeta \hat{\omega} \nu \tau \circ s$ for $\tau \hat{\eta} s \ \zeta \hat{\omega} \hat{\eta} s$), in which it is to be noted that S (with Σ) concurs against all other authorities.

So too in his elder contemporary, Aphrahat, there seems to be a trace of the Apocalypse under a Syriac form akin to the two extant versions, in the remarkable phrase, twice used by him, catha about the second death." Yet this reference must be accepted as a doubtful one, in view of the fact that the same phrase occurs more than once in the Targums.

II.—Its Circulation very limited.

On the whole, it seems most probable that this Book, excluded as it was (by ignorance rather than of set purpose) from the Peshitto Canon, remained unknown to Syriac-speaking Christians for perhaps four centuries, except to the comparatively few who had access to, and could read, the Greek original. It may well be that the author of our version was the first to place it within reach of his countrymen in their own tongue. In

^{*} Opera Syr., tom. II, p. 332, Sermo Exegeticus in Ps. cxl. 3. So far as I know, the genuineness of this Sermon has not been disputed.

b Hymn. vii In Fest. Epiph. (Hymni, &c., tom. 1, p. 66, ed. Lamy). In his Greek works some references to the Apocalypse are to be found; but I do not cite them, feeling doubtful whether we can accept anything as altogether his which does not survive in Syriac.

Oemonstr. vii. 25, viii. 19 (Paris, 1895). See the editor's *Præfatio*, p. xliii; see also my note on the Syriac text, ii. 11 (Part II., p. 43).

Barsalibi (the leading divine of the Jacobite Church of this century), who died Bishop of Mabug, A.D. 1171,—in which the Apocalypse is ascribed to St. John and expounded after the Z-version. An earlier Commentary (of unknown authorship and date), contained in the Ms. Add. 17127 (Brit. Mus.), embodying the text I have designated as Σn , written A.D. 1088 in a convent near Alexandria, proves that Syrian monks of the eleventh century, settled among their Monophysite brethren in Egypt, a—the country in which the Harkleian New Testament was produced, A.D. 616, by a Syrian Bishop,—knew the Apocalypse in the Harkleian or Harkleianized Σ-version. This is at once the earliest Syriac Commentary on the Book,^b and the earliest evidence of the existence of Σ . For S, we are enabled to bring proof two centuries earlier, in the shape of the fragment of it (Rev. vii. 1-8), included in the collection of extracts, Ms. Add. 17193 (Brit. Mus.), written A.D. 874. This Ms. is no doubt Jacobite, and was in Tur'abdinese hands A.D. 1493, but its place of origin is uncertain (the second part of its name, which began with isa, being illegible.).

- 3. Of the seventh and sixth centuries.—About 200 years before the date of this Ms., Jacob of Edessa, as we have seen, knew and cited the Apocalypse, but in a rendering of his own. It is uncertain, however, whether he translated the whole Book, or merely the passage from Rev. xvii. (see above, p. xciv); and we can only infer from it that he did not know, or did not care to quote, S or Σ . The latter, as I have endeavoured to prove, is to be regarded as a work of Thomas of Harkel or a continuator in the earlier part of his century, the seventh; and the former is to be placed still earlier, as part of the Philoxenian New Testament, in the sixth. I am unable, however, to point to any evidence in the writings of Philoxenus to show that he knew the Apocalypse in any form.^d
- 4. Of the fourth century.—In the fourth century, however, we find it distinctly cited, and ascribed to St. John, by the greatest of Syriac divines, Ephraim, in one of his Sermones Exegetici, as follows:—

^{*} The Coptic Church was in close communion with the Syrian Jacobite Church, both being Monophysite.

b The Commentary may be considerably earlier than the date of this Ms.; but that it is of Syriac origin, and not a translation from the Greek, is proved by the fact that the author cites, and explains, the verse viii. 13 as mistranslated in Σ , attributing a "tail of blood" to the eagle.

e Wright's Catalogue, pp. 989, 992. See also p. xc, supr.; and p. 35, Pt. II, infr.

^d No citation of it is recorded in Dr. Budge's edition (1894) of Philoxenus.

To these, the sixteenth century adds two more—Jacob of Hesron (in the Lebanon country), who wrote the Florence copy in 1582, and (as it seems) Caspar, whose name appears in the colophon of the Leyden copy, described as "from the land of the Hindus" (Kaim, -not Kaim, as printed by De Dieu). Thus, of these five, the last was apparently of the Syro-Indian Church of Malabar; three were Maronites; and one only was of the Jacobite Church of Mesopotamia—the other four belonging to communities subject to the See of Rome. All five, however, worked merely as transcribers,—in Europe, or for European scholars: and it was, no doubt, under European influences that their transcripts were made: but the fact that they had, or had access to, Mss. whence they transcribed the text, proves that, in the sixteenth and seventeenth centuries, copies of the Book in this version were still preserved among Syrian Christians in three regions so remote one from another as Mesopotamia, the Lebanon, and Malabar,—not only in the Jacobite Church whence it sprang, but in two other Churches ecclesiastically and doctrinally distinct from it. As regards the Apocalypse, therefore, Widmanstad was no doubt correctly informed by Moses of Marde, in 1554-5, b that the non-Peshitto Books in Syriac were then extant in Mesopotamia.

For so far, the evidence points to Σ as the form in which the Apocalypse was known in the places named; but the version S, too, is proved, by a note entered in the Crawford Ms. (see pp. cx, cxi, infr.), to have been in the hands of two successive owners in the same Mesopotamian region, in 1534,—of one Ṣaliba, and of a Patriarch (probably Jacobite but possibly Nestorian) Simeon of Hatacha, to whom he sold the Ms.

2. Of the twelfth, eleventh, and ninth centuries.— For three centuries before that date I am unable to adduce any evidence of knowledge of either version; but when we go back to the twelfth century, both come again into view. Shortly before the year 1200, as I hope to show in the following Chapter, the Crawford Ms., in which the Apocalypse in the version S is, as we have seen, ranked high among the New Testament Books, and ascribed to the Fourth Evangelist, was written in the very heart of the Jacobite Church, in a convent of Salach, in Turabdin. Not many years earlier is to be placed the composition of the Commentary of

^a See De Dieu's Apocalypsis, p. 164.

b See reff. in note b, p. xvii, to Widmanstad's Epistle to Gienger.

c See below, pp. cx, cxi.

d See above, p. lxxxiii, note a.

CHAPTER VII.

THE APOCALYPSE IN THE SYRIAN CHURCHES.

In the course of the preceding inquiry, it has distinctly appeared that the Apocalypse was not only unread in public, but had no great currency even among students of Scripture, within the Jacobite communion,—the body which, though lying under the reproach of heresy, unquestionably represents the national Syrian Church, and is honourably distinguished by its zeal for Biblical literature. To the divines of the rival Nestorian Church, and to its Biblical scribes, the Apocalypse, and with it the Four Epistles, appear to have been absolutely unknown.

It seems worth while to put together the facts, so far as I have been able to ascertain them, which indicate the extent of knowledge of this Book, existing among Christians who studied the Scriptures in Syriac, traceable back from the latest point at which that knowledge may reasonably be presumed to have been acquired in or from the East, and independently of printed editions of the Syriac New Testament.

I.—The Apocalypse known to certain Members of Syrian Churches.

1. Of the seventeenth and sixteenth centuries.—In the seventeenth century the Apocalypse, in the version Σ, is known to have been in the hands of three persons belonging to Syrian Churches;—of a priest of Amid (Diarbekr) 'Abdul Ahad, who transcribed it with the rest of the Scriptures in Paris, A.D. 1695; of Gabriel Sionita, who edited it from a Ms. or Mss., no longer forthcoming, for the Paris Polyglot, 1633; and of Joseph, a monk of Kenobin, in the Lebanon, who transcribed it for Archbishop Ussher, in 1625 —the two last-named being Maronites, the first no doubt a Jacobite.

^{*} This copy is numbered 1 to 5 in Zotenberg's Catalogue, q.v.

^b See Transactions of R.I.A., vol. xxvii, p. 283.

of negative character. This Book is absent not merely from the New College Ms. (No. 333) of the Harkleian (which supplied the text of White's edition, but is defective at the end, and therefore inconclusive as a witness), but from the Cambridge Ms. (Add. 1700), the only known unmutilated copy professing to be complete. In this matter, Barsalibi is a witness on our side; for (as noted above, pp. lxxxiii, note a, xciii) he seems, in the Commentary above referred to, to have known it as associated with the Harkleian version of the Four Epistles,—probably deriving it from a Ms. of the Harkleian, in which the Apocalypse stood, as in S, before the Acts, the Epistles following after. That the Apocalypse is wanting from the Cambridge Ms. may be a fact of no farther significance than is its absence from many Greek cursives;—to be accounted for simply by the prevalent custom of most Churches of excluding the Apocalypse from their lectionary systems.

In estimating the weight of the above considerations, it is to be borne in mind that the argument for accepting S as Philoxenian, and the argument for accepting Σ as Harkleian, are in the main independent each of the other, each resting on sufficient grounds of its own. They may therefore be regarded as mutually confirmatory; and to argue that if Σ be the work of Thomas, S is probably the work of Polycarpus, or *vice versa*, is valid reasoning, and not a vicious circle.

^{*} Except these two, no known Harkleian Ms. exhibits the Acts and Epistles.

b Thus the copy used by Barsalibi would be similar in arrangement to the Crawford Ms., only with the supplementary Books derived not from the Philoxenian proper but from the Harkleian.

[°] For the adverse opinion of Adler, who denied (*Versiones Syr.*, p. 78) that ≥ could be Harkleian, and for the grounds on which that opinion is to be rejected, see *Transactions*, *R.I.A.*, vol. xxvii, p. 304.

On all those grounds we are, I venture to think, entitled to claim this Polycarpus as the author of the version of the Apocalypse herewith printed,—at least until some more probable theory shall have been advanced.

6. Objections answered.

(1.) To authorship suggested for S:—

Against this theory of the authorship, one argument (and I know of no other) may be urged. Barsalibi, the great teacher of the Monophysite Church of the twelfth century, in commenting on the Apocalypse, follows (as we have seen, pp. lxxxiii, note a, lxxxiv) the version Σ ; and though a few tokens appear of his knowledge of S, they are doubtful, and, even if certain, could be accounted for by the very probable supposition that he derived them from marginal notes attached to his copy of Σ . Is it likely (it may be asked) that so learned a scholar as Barsalibi should be ignorant or negligent of a version of this Book bearing a name so great and so revered in his Church as that of Philoxenus? This objection (it is to be observed) is raised—not with regard to the existence of S in the time of Barsalibi (for of that we have found Ms. evidence dating three centuries before him,—see p. xc), but with regard to the view that it belongs to the Philoxenian New Testament. And as so raised, it admits of a complete answer. Barsalibi, in the same work in which he comments on the Apocalypse according to the \(\Sigma\)-text, not only comments on the Four Epistles according to the Harkleian text, but states expressly that he knows of no other. If, then, we are to conclude that S cannot be Philoxenian because Barsalibi ignores it, we must extend the same conclusion to the Pococke text of the Four Epistles, which he likewise ignores. But that text is demonstrably Philoxenian, notwithstanding Barsalibi's negative witness to the contrary. His negative witness, therefore, against the claim advanced for S, that it too is Philoxenian, may be safely set aside.

(2.) To authorship suggested for Σ:—

So again, the theory which makes the Σ-Apocalypse part of the Harkleian New Testament is open to an objection,—a serious one, though

^a Ap. Pococke, Praf. ad Lectorem, prefixed to his edition (1630) of these Epistles.

to Σ . If either of our two distinct lines of argument be accepted as valid—if we admit it as probable, either that the S-Apocalypse is from the same hand as the Pococke Four Epistles,—or that the Σ -Apocalypse is a part (supplemental at least if not integral) of the Harkleian New Testament,—on either assumption (and the probability of each rests on a sufficient basis of its own), it follows as an almost inevitable inference, that our Apocalypse is the work of Polycarpus, and belongs to his version of the whole New Testament into Syriac, the Philoxenian proper of A.D. 508.

5. Also by Affinity between S and Philoxenian Esaias.

Of this inference, confirmation is forthcoming from yet another quarter. Moses of Aghel (ut supr.) states that "David" was translated for Philoxenus from the Greek by Polycarpus, along with the New Testament; and a note appended to the great Ambrosian Ms. of the Syro-Hexaplar version (Esai. ix. 6), informs us that the Philoxenian version extended to Esaias also. This version of the Psalms is not recorded as extant, but that of Esaias (after the LXX) survives in some large fragments, identifiable as Philoxenian beyond all reasonable doubt, preserved in the Ms., Add. 17106 of the Nitrian Collection in the British Museum, which has been printed by Dr. Ceriani in his Monumenta Sacra et Profana² (cited by me as "Phx.," see Pt. II, p. 36). The internal evidence of these fragments shows that the version to which they belong was in style and language closely akin to S; and also that, though based on the LXX, it bespeaks an author to whom the Peshitto Isaiah was familiar,—a note of identity with the author of S, of whom, as we have seen, familiarity with the Peshitto diction, especially that of the Old Testament, is a marked characteristic, preparing us to find in him an Old Testament translator. It is a noteworthy fact, moreover, and one that serves to reinforce the preceding arguments, that this Philoxenian Esaias bears to the Syro-Hexaplar Esaias of Paul of Tella a relation closely parallel with the relation borne by the Pococke version to the Harkleian of the Four Epistles, or by S to Σ .

^a Tom. v, fasc. i, pp. 9, sqq.—On the authorship of these fragments, see Ceriani, p. 5; and Dict. of Christian Biogr., vol. iv, s.v. Polycarpus (5), pp. 430-433. See also Wright, Catal., p. 28, for his account of the Ms., which he assigns to the seventh century.

^b See the points of affinity between S and Phx., recorded passim in my Notes to Part II.

If then we assume on these grounds that this version of the Apocalypse is by the same hand as the version of the Four Epistles with which it is associated in the Crawford Ms., and to which it bears a close affinity alike in general character and in particular details, we arrive at a determined date, and a known name. For it is certain, as I have shown, that these Epistles are part of the version made A.D. 508, by Polycarpus, "the Chorepiscopus," under the direction of the famous Philoxenus of Mabug, after whose name it is styled the "Philoxenian" version,-to be distinguished as the "Philoxenian proper" or "unrevised Philoxenian" from the Harkleian, which (though too commonly confounded with it) was really the result of a revision of it in which its text and its diction were largely modified, more than a century later, by Thomas of Harkel. That Polycarpus included the Apocalypse in his work, may be assumed in the absence of evidence to the contrary. We are told by Moses of Aghel, that he translated "the New Testament" (no Book or Books being excepted); and inasmuch as his translation of the Four Epistles proves that "the New Testament" is not to be here taken as limited to the Books of the Peshitto Canon, there is no reason to suppose that he did not—but every probability that he did—translate the Apocalypse likewise.

4. Also by analogous Case of Σ and Harkleian.

A second, and quite independent, line of probable inference leads to the same result. The version Σ , as we have seen, is either a part of the Harkleian New Testament (which, for the like reason as has been above assigned in the case of the Philoxenian, may be presumed to have included the Apocalypse), or a supplement to it, wrought in sedulous imitation of its method. It is probable therefore that, like the rest of the Harkleian, Σ was constructed on the basis of a prior version forming part of the New Testament as translated by Polycarpus. It is therefore also probable, and in the same degree, that S, which is unmistakably the basis of Σ , is to be identified as the Apocalypse of which Polycarpus was the translator.

It is to be observed, that each of these chains of probability holds good apart from the other. The former depends on the affinity between S and the "Pococke" Epistles; the latter on the relation of S, as basis-version,

a See reff., note a, p. lxxxi.

b Ap. Assemani, Biblioth. Orient., tom. II, p. 83.

we find on comparison with the corresponding passage in S and Σ , that we have a version materially different from both, alike in diction and in text.^a

2. Presumably identical with Translator of "Pococke" Epistles.

But in endeavouring to reach a positive conclusion which may be accepted as at least provisional, it is necessary to proceed gradually. As a first step in our inquiry, it is to be observed that the combination in which S comes before us, and its accompaniments, are at least suggestive of its probable authorship. It has reached us as an integral part of a New Testament in Syriac,—Peshitto, supplemented by the addition of the Books which lie outside of the Peshitto Canon. It may fairly be presumed that when the scribe and his fellow-workers or directors arranged the contents of the volume, the supplementary matter which they incorporated in it with the Peshitto, was borrowed by them all of it from one and the same source: that is, that this version of the Apocalypse comes from the same hand as the version of the Four Minor Epistles.

3. This Presumption confirmed by Internal Evidence.

For so far, this is a mere presumption, arising out of the external fact that the S-version of the Apocalypse and the Pococke version of the Four Epistles are associated in the same Ms., in the same supplementary relation to the Peshitto New Testament. But when we follow up the clue thus put into our hands, and examine the two versions side by side, the presumption be comes materially strengthened. I have already noticed (pp. xvii, xviii) the internal resemblance that subsists between them. In method and in diction alike, they are similar works: they belong to the same stage of the language, they occupy the same midway position as regards their literary character—more exact in rendering than the Peshitto, more free than the Harkleian. They are, to all appearance, products not only of the same age, but of the same school,—it may well be, of the same hand. This general similarity, moreover, between the two versions, includes (as pointed out above, pp. xxxvii, xxxviii) some special points of coincidence in diction, which raise to a high degree the probability of their common authorship.

^{*} Thus, e.g., S and Σ read πορνῶν in verse 5, with all Greek authorities; whereas in Jacob's rendering, as in the Latin, a reading πορνειῶν is followed.

II.—ITS AUTHOR.

It remains to examine whether we can with any probability trace its origin and conjecture its author.

1. Not Jacob of Edessa.

One negative conclusion we may, in the first instance, lay down with confidence, and thus narrow the field of inquiry. Putting aside for the moment the reasons above given for assigning it to a date earlier than the seventh century, we may unhesitatingly affirm that neither our version nor the rival one can be the work of Jacob of Edessa, whom, as a Biblical scholar and translator, high in repute in the Jacobite Church, one might naturally suggest as the probable author of one or other. His manner is known to us, from his version of the Septuagintal Esaias, extant in a Nitrian Ms. (Add. 14441) in the British Museum; and it is unmistakably distinct alike from the manner of S and from that of Σ . His date, moreover (seeing that his activity covered the second half of the seventh century and passed into the eighth, ending in his death, A.D. 708), would oblige us to assign Σ to a period so improbably late as the eighth century, if we supposed him, in the latter years of the seventh to have produced S. But we have, farther, direct evidence to the same effect in a Syriac rendering of Apoc. xvii. 3-6 (contained in a Syriac Catena on Genesis, compiled by the monk Severus, appended to the Commentary of Ephraim on that Book), ascribed (apparently with good reason) by the editor of the Roman edition of Ephraim, to Jacob of Edessa, b—as follows:

Here, after making all allowance for looseness of citation (such as is shown in the transference of

^{*} Printed by Ceriani, in Monumenta S. et P., tom. v, fasc. i, pp. 7 et sqq.

^b Ephraim S., Opera Syr., tom. 1 (Roman ed.), p. 192.

5. Inference from probable Date of Σ .

A more definite approach to its date may be made by means of its relation to the other version (S), of which, as has been shown, it must be regarded as the predecessor. The date and authorship of Σ , indeed, are not known with certainty. But we are assured that the missing Florence Ms. $(\Sigma f, \text{ stated to be written by one Jacob of Hesron, A.D. 1582})$ had a colophon describing ∑ as the work of Thomas of Harkel.^a This description is confirmed by the fact that while Barsalibi, in his Commentary on the Apocalypse, Acts, and Epistles, makes Σ his basis (see pp. lxxxiii, note a, lxxxiv) in the Apocalypse, which he places first, he comments on the following Books in the Harkleian; thus as it seems treating Σ as part of that version. And the internal evidence amply bears out what these authorities thus affirm or imply. Apart from all external testimony, we find the method and diction of Σ to be beyond dispute Harkleian; so that it may without impropriety be designated the Harkleian Apocalypse, in this sense that, whoever be the translator, the translation is Harkleian in its manner and language—the production, if not of Thomas himself, then of a disciple and continuator, belonging to his age, trained in his school, a rigorous adherent of his system. Now the date of Thomas is accurately recorded; he did his work A.D. 616. If then we may assume that the Σ-version of the Apocalypse was part of the Syriac New Testament as revised by him, or at least a supplement appended to it not long after his time, it follows that the S-version, being prior to it, cannot be reasonably assigned to a period later than the sixth century.

No later period, as has been shown above, would suit the facts of the character of the version, whether viewed on the Syriac side, in its grammatical and literary aspect,—or on the Greek side, as a witness to the text of its original. And this concurrence of evidence, internal with external, textual with linguistic, seems sufficient to warrant us in accepting the conclusion to which we are led by the facts and inferences above stated.

^{*} These statements as to the Florence Ms. are made by Lelong (Biblioth. Sacra, tom. i, p. 191 "[Boerner's edition, 1709]), on the authority of a Catalogue communicated by Montfaucon. It is to be hoped that this Ms. may be recovered and the above account verified. It was missing when Bernstein sought for it at Florence in or before 1854 (Bernstein, De Hharkl. Transl., p. 8).

4. Internal Evidence of the Version.

We should, therefore, be obliged to ascribe a considerable antiquity to this version, even if we had no grounds to rely on save those that are yielded by the Crawford Ms. whence we derive it, and by the older Nitrian Ms. which preserves a fragment of it. And in this ascription we are confirmed by the internal evidence of the version itself. has been shown in detail in Chapters II and III, on the one hand its diction is that of the earlier stage of Syriac literary use in translations from the Greek, before the Syriac language had been debased by the alloy of græcism; and, on the other hand, its text appears to have had as its prepollent element a Greek basis conformed in the main to the earlier type represented by the agreement of the ancient uncials & AC, with P following—which type is known to have passed more and more out of currency among Biblical students as generation followed generation. the eighth century, or even in the seventh, a text of such type would be unlikely to be adopted by a translator; and a translator of that age would hardly rival, in his language and style, the purity and ease of the Peshitto. Thus we have here two lines of argument, each confirming the other, both tending alike to the common conclusion that, for a version of such quality, based on a text of such character, an earlier date must be assumed than the eighth or seventh century.

the New Testament. They are probably to be accounted for by supposing either that the text had passed through many stages of transcription before it reached him, or that the exemplar whence it was derived by him, was one much damaged by time or mischance.^a The latter supposition agrees well with the fact, elsewhere pointed out, that it appears to have lost its first leaf, so that he has been obliged to supply the first eight verses of chapter i. from a copy of Σ . In farther confirmation of this explanation it is to be noted that these blemishes in the text do not appear with any uniformity of distribution, nor yet are they scattered at random: they tend to occur in groups,—three or four in a page, preceded and followed by many pages free from flaw, in such wise as to suggest that the archetype had suffered from injury or decay in places corresponding to these groups. The other supposition—of repeated transcription, is also confirmed by the state of the text of our Ms. in the passages where the blunders occur; for in some of them (see, e.g., notes on the Syriac text, ii. 17, xii. 7), particles or points have been inserted with the effect of forcing some meaning on the misreadings, so as to betray the care of a scribe not content to copy merely, but bent on editing his text into intelligibility. It is clear that the text, needing to be so edited, cannot have been recent when it came into his hands. Either supposition, if admitted, would go far to account for the state of our text; and either of them implies the lapse of generations, perhaps centuries, between the translator and the twelfthcentury scribe. Neither of them excludes the other, and it may well be that both are true. On the whole it seems probable that two or three (if not more) transcripts stand between our Ms. and the original; and that some one of them was separated from its successor by a long interval.

3. Inference from Comparison of Texts of vii. 1-8, given in above Mss.

A comparison of vii. 1-8 in our Ms. with the Nitrian copy of the same, enables us to carry the matter farther back. The two texts vary slightly inter se. One point of difference is, that, while our Ms. misplaces the "sealing" of Levi in verse 7, postponing it to that of Issachar, the other Ms. omits it from the text but has it on the margin, supplied in a different

^{*} Frequent use cannot be supposed as a probable cause of the damage, for the Apocalypse was not included in any Syriac Lectionary system.

^b See the notes on Syr. text, i. 1-8; also Transactions, R.I.A., vol. xxx, p. 414.

CHAPTER VI.

DATE AND AUTHORSHIP OF S.

I now enter on the questions of the probable date, and authorship, of the version S.

I.--ITS DATE.

1. Direct Evidence of Brit. Mus. Ms., Add. 17193.

As to its date, we have one certain fact to limit our inquiry: it is earlier than the year 874 A.D. For though the Crawford Ms., whence I derive the text I now publish, was probably (see below, pp. cxiii, sqq.) written late in the twelfth century, a considerable extract from the Apocalypse (vii. 1-8), which when examined proves to belong to S, is included in a volume of Miscellanies (Brit. Mus., Add. 17193, fo. 14b), bearing date A. Gr. 1185 (= A.D. 874). So far, but no farther, the external and direct evidence carries us.

2. Indirect Evidence of Crawford Ms., Syr. 2.

But the Crawford Ms., when we turn back to it, will be found to contain internal and indirect, but cogent, evidence of the antiquity of the text of the Apocalypse exhibited in it. The very blunders which disfigure the text (see p. lxxix), serious as they are and far from infrequent, cannot be reasonably set down to carelessness of stupidity on the part of the scribe, who seems to have done his work accurately and with intelligence, as is shown by its comparative freedom from such blunders in the rest of

^{*} For this extract see Appendix to Part II, p. 35, where it is printed in full as it stands in Add. 17193. This Ms. is fully described by Wright, Catal., pp. 989, sqq.; who notes that the extract is "not according to the ordinary version" (i.e. Σ).

REASONS FOR ACCEPTING S AS THE PRIOR VERSION. 1xxxix

150 readings which have neither Greek nor Latin attestation),—yet that it shares to a limited but appreciable extent in the aberrancies of S. It concurs in 21 out of the 72 8-readings, in 6 out of the 36 pr-readings, and in 27 of the readings in which S is unsupported by Greek or Latin. Thus it appears that three distinct elements, characteristic of S, occur likewise, in a less degree but in a form identical so far as they occur, in Σ .

These elements then—the readings of these three aberrant types in which Σ concurs with S,—are in S normal and characteristic, in Σ exceptional.

Hence the inference is (as before, pp. lxxxi, lxxxii, in the matter of peculiarities of diction), that the version in which such readings exceptionally occur, has borrowed or retained them from the version in which they are habitually present:—in other words, that the text of Σ , as well as its diction, shows signs of dependence on that of S.

unattested reading ἴνα μή τις ἀγοράσαι ἡ πωλήσαι (verbs in optative, without δύνηται). The author of Σ inserts κωσω, after his Greek; but omits to supply the π to connect its dependent verbs.

In xviii. 4, ἴνα μὴ συγκοινώσητε καὶ ἴνα μὴ λάβητε, both versions (as noted above, p. xxxvi), vary the rendering of the recurring ἴνα μή (Καλ Καὶ ὶ. In S, there is a valid reason for this: καὶ is omitted (against all other authorities) from before the second τνα, so as to make the second clause subordinate to, instead of co-ordinate with, the first. In Σ , the copulative conjunction is restored; and yet the varied rendering of the second ἴνα μή, which has significance only in the absence of that conjunction, is retained,—and retained contrary to the uniformity which is with Σ the normal practice.

Thus, in our comparative survey of S and Σ , considered simply as versions representing substantially the same original,—we are led, (1) by the analogy of the relation borne by the "Pococke" to the Harkleian version of the Four Epistles, and (2) by the tendency of Σ to betray its dependence on S, by occasional lapses from its own artificial, exact, and rigid manner into the variations, the idioms, the errors, and (in general) the peculiarities, of S—to conclude that S is the prior version, and Σ a revision of it.

VIII. Textual Affinities of each Version.—When we revert to our comparative study of the Greek texts underlying each version, we find no lack of independent evidence to confirm this conclusion. For—

It has been shown (pp. lxxiii, sqq.) that, comparing the texts of the two versions, S proves to tend, in general, more decidedly than Σ does, to the more archaic type of text,—to that which I have called the "normal uncial" type (of A C P), as opposed to the type represented by Q and the bulk of the cursives. And this archaic character of S appears farther, in a special way, in the fact that its special affinities are (pp. lxi, lxii; pp. lxv, lxvi),—(1) among the uncials, with A the oldest Greek MS.; and (2) among the Latin versions, with the Primasian, the earliest known form of the old Latin,—probably the oldest version extant of the Apocalypse.

It has been shown, farther (pp. lxxv, lxxvi, notes), that Σ is to a great extent free from such singular and subsingular readings as are largely present in S—(of three main classes, (1) 72 readings attested by \aleph alone of MSS.; (2) 36 readings attested by pr alone of Latin texts; (3) nearly

In rendering ως ὁ ηλιος φαίνει ἐν τῆ δυνάμει αὐτοῦ (i. 16), S has for φαίνει, the feminine κίσωω, thus treating κένων (= ηλιος), which is of common gender, as feminine; and (consistently) for αὐτοῦ, the feminine των. Σ likewise has the feminine verb; but the following pronoun appears as των (masculine) in all the copies. Elsewhere in both versions, κένων is masculine. Apparently the author of Σ has altered the pronoun into the more usual masculine, but overlooked the verb.

For ἐκ τῆς ὅρας τοῦ πειρασμοῦ τῆς μελλούσης (iii. 10), S has τολας, = ἐκ τοῦ πειρασμοῦ τοῦ μέλλοντος,—omitting τῆς ὅρας and changing the participle from feminine to masculine, so as to agree with πειρασμοῦ (the former noun being feminine and the latter masculine in Syriac, as in Greek)—a reading unattested otherwise, but consistent and intelligible. Σ , after the Greek, replaces τῆς ὅρας (κὸςς), but leaves the participle in the masculine, thus representing a reading ἐκ τῆς ὅρας τοῦ πειρασμοῦ τοῦ μέλλοντος,—also unattested otherwise. The probability is, that this arose from an oversight on the part of the author of Σ , who, when he corrected the S-text by inserting Ξ κὸςς before κοςς, forgot to conform the gender of Ξ to that of κὸςς.

Σ renders ἴνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι (xiii. 17), by בוב מאר אב אב אב אוויין, without the usual and (almost) indispensable prefix ז before בוב. This is at once accounted for by comparison with S, which writes בוב מאר אב מוֹד after an

^{*} See Skat-Rördan, Dissertatio, § 34, Annot. 1 (in his edition of the Hexaplar Judges and Ruth).

*Ινα σκοτισθή τὸ τρίτον αὐτῶν, καὶ ἡ ἡμέρα μὴ φάνη (viii. 12). Σ renders . tury old release ourse. each trust; where the axxxx makes the passage unintelligible as well as ungrammatical. But as a has its proper place in S, which follows a variant καὶ ἐσκοτίσθησαν οὐκ ἔφαινε,—in which it is to be noted that καὶ ἐσκοτίσθησαν is a reading peculiar to S, supported only in part by a very few authorities which read καὶ ἐσκοτίσθη. The above Σ-rendering is that of $\sum ln$, where $\alpha = \alpha$ appears as a crude interpolation; but $\sum dp$ attempt to shape the sentence into sense and grammar by reading imu Kla Kosa Arua. Here we detect the actual process of conflation, carried out by the omission of a final a and the insertion of the prefix a; and we can hardly avoid the conclusion that its first stage was a marginal α Δ \mathbf{x} ω (= καὶ ἐσκοτίσθησαν), as alternative for \mathbf{x} \mathbf{x} \mathbf{x} \mathbf{x} \mathbf{x} σκοτισθ $\hat{\eta}$), inserted by the translator to signify that he found the former in S, but substituted the latter in his text on the authority of his Greek exemplar. (See note on Greek text in loc. for $\epsilon \sigma \kappa \sigma \tau (\sigma \theta \eta)$).

Καὶ τὸ ὁμοίωμα τῶν ἀκρίδων ὅμοιον [-a, or οι] ἴπποις (ix. 7). Here S renders κτας κλας και κλας και αναια as usual: while Σ has κτας κλας και τὸ ὁμοίωμα ὅμοιοι ὡς ὁμοίωμα). Thus Σ (adopting the reading ὅμοιοι) renders the adjective twice over,—first (more suo) by και , then by καλας και , which is the rendering of ὅμοιος characteristic of S (see p. xxiv). Here again we detect conflation in Σ, and trace it to S, whence it may easily have been derived by a process like that which Σ betrays in viii. 12.

For $d\pi \hat{\eta} \lambda \theta o \nu$ (xxi. 4) Σ gives $(\text{rather} = \pi \alpha \rho \hat{\eta} \lambda \theta o \nu)$. S, treating the verb as first person singular, gives $(\text{rather} = \pi \alpha \rho \hat{\eta} \lambda \theta o \nu)$. In Σd we find a conflate reading (sic), of which the former word indicates that a former copy of Σ bore on its margin the reading of S.

Thus the asterisks of Σl , the side-note extant in Σn , and the side-notes which probably are represented by the glosses of Barsalibi, and in the above-cited conflate readings of Σ ,—all presumably due to the author of Σ ,—alike evince his knowledge of S.

VII. Renderings borrowed from S, and imperfectly assimilated, by Σ .— Finally, to complete the evidence for the priority of S, I have to point out that, in some places, the dependence of Σ on it is betrayed by the inadvertence of the translator in so imperfectly assimilating what he has retained of S, as to leave traces of its origin. Thus—

the second (at least) is a rare word, and (what is specially notable as evidence) the first is a mistranslation, unlikely to have been happened on by two translators independently. Again, though (as above noted) he writes 'A π o λ i ω ν , as Σ , in the transliterated form Δ las (ix. 11), he gives as one interpretation of it, \prec i Σ ("Looser," "Releaser"), which is the rendering of S (after the reading 'A π o λ i ω ν). These instances go far to prove that Barsalibi had some knowledge of S; but their infrequency looks as if he knew it but partially and indirectly, and suggests the probability that his copy of Σ may have been furnished with a series of marginalia which survive in these glosses of his, and in the single gloss attached to Σ n.

VI. Conflations in \(\Sigma\) embodying Renderings of S.—Then, further, in view of these facts, all tending to prove that Σ was originally furnished by its author with marginal variants and other signs indicating its relation to a prior version, which presumably was S, it becomes highly probable that certain examples of conflation exhibited by Σ , in which one member of the conflate reading agrees with the reading of S, are due to the transference of such marginalia into the text, and thus serve to reinforce the evidence showing the dependence of Σ on S. It is true that, on the other side (as shown above, p. lxxviii), S also has its conflate readings, of which two or three may possibly be due to interpolation from Σ . But in case of S there is no ground for surmising that it was issued by its author (as Σ apparently was) with the appendages of side-notes and asterisks of the Harkleian fashion; and (as we have seen) every one of the S-conflations may have been (as some of them certainly were) in the underlying Greek; or (if belonging to the Syriac text) may have been introduced by the translator from some source other than Σ , or from Σ by a subsequent transcriber.

Three or four such examples of conflations in Σ , due presumably to the influence of S, may be pointed out.

Διὰ τὸ θέλημά σου ἦσαν (iv. 11). S (see p. xxxiv) misrenders this, τοῦ τοῦ θελήματός...). Σ (which nowhere falls into this mistranslation of διά) has here $\frac{1}{2}$ (= διὰ σοῦ εἰσί καὶ διὰ τὸ θελημά σοῦ ἦσαν); of which sentence the first member has no authority except the misrendering of S, out of which it has no doubt been formed.

insertion, adopted it (with a slight change) and marked it as such with *. Thus again, xix. 16, an asterisk stands before $\Delta \Delta \alpha (= \kappa \alpha i \ \epsilon \pi i)$, for which no reason can be imagined except that it points to the small but highly significant variation of S (and S alone) in omitting o (= καί), so as materially to change the description contained in this passage, as noted above (p. lxxvii). Since then in these two cases the asterisk can only refer to S, it becomes highly probable that it refers likewise to S in many of the other places in which some slight and obscure Greek authority may be found for the variant noted by it—as for example, v. 5, where for the ἀνοίξαι [or δ ἀνοίγων] of the Greek copies, S, with one ms. (13) only, reads ἀνοίξει (= ωδω), as does also Σ, but with the pronoun as (= αὐτός) prefixed and marked *. It seems likely that the translator of Σ retained the ωλω from S, inserted the pronoun to make the meaning clear, and noted by the * the deviation from the Greek. We conclude, therefore, that the asterisks, which in two cases certainly, and very probably in many more, refer to the S-text, prove the version to which they pertain to be posterior to S.

b. None of the side-notes in Σd (which are but five or six in all, and occur within the first nine chapters) is available for our present inquiry. They throw light on it only in so far as they help to show that probably Σ was originally equipped with a full Harkleian apparatus. But the one note on the margin of Σn is quite to the purpose. It stands over against i. 10, and consists of the letters $\Sigma = \Sigma \times (i.e. \times \Sigma)$, which is the rendering in S of $\tau \hat{\eta}$ kurlak $\hat{\eta}$, as if $\tau \hat{\eta} s$ muâs $\sigma a \beta \beta \acute{a} \tau o v$, a gloss recorded from no other authority.

V. Like traces in Barsalibi's Commentary on Σ.—Further evidence, tending to show that many more such notes relating to S were formerly to be found attached to Σ, is yielded by the (inedited) Commentary of Barsalibi (see p. lxxxiii, note a) on the Apocalypse, which he cites according to Σ. Following it he writes wallwain for κρύσταλλφ (iv. 6), which is for φιάλαs (v. 8), and last [allowing] (xxi. 20). But he explains the first by the second by cial, the third by cial, and the last by come according of S. Now of these three,

^{*} The obelus † would more properly be used here than the *; but the two signs appear to have been confused, and used indiscriminately by scribes in noting variations of text.

was interpolated from the other; and, if I am not mistaken, the proper translation of $\mu\epsilon\sigma\sigma\nu\rho\acute{a}\nu\eta\mu$ a may be referred to the more ancient version, and the false one to that of Philoxenus" [i.e. to Σ , which Michaelis supposed to belong to the Philoxenian version]. Now in S the words are correctly rendered in all three places. Seeing then that the discovery of S proves Michaelis to have been right in divining the existence of an earlier Syriac version of the Apocalypse, free from this blunder, it is presumable that he is likewise right in his judgment that the version which translates the words in question correctly throughout is the earlier version.

IV. Traces of S in the Apparatus attached to Σ .—In the few available Mss. of Σ (but three in all), the remains appear of an apparatus attached to the text, of asterisks and marginal notes, similar to what is found in many Mss. of the Harkleian. In the Harkleian this is admittedly an integral part of the translator's work, and includes (inter alia) references made by him to the readings of the version on which his was based. If, therefore, it can be shown that some of the marks or notes in the Mss. of Σ refer to the text of S, it follows as a probable inference that S was the basis of Σ . Now we find (a) in the Leyden Ms. (Σl) some forty asterisks; (b) some Harkleian-like marginal notes in the Dublin Ms. (Σd), and one in the Nitrian (Σn). These asterisks and notes are, in each Ms., by the same hand as its text. Of the asterisks, as being most important in view of their known Hexaplar use, I treat first.

^a See Part II, p. 36, for these Mss. There is also in the Bodleian an incorrect copy of part of ∑ (Thurston, 13, fo. 75). Part of its text is embodied in the *Commentary* of Barsalibi (on Apocalypse, followed by the Harkleian Acts and Epistles) in the Brit. Mus. Ms., Rich. 7185; for which see *Hermathena*, vol. vii, pp. 409, 410; vol. viii, pp. 145, 146, and Plate.

^b The Florentine Ms. (Σf), which is missing, is known to have been marked with asterisks. One instance (i. 2) is recorded by Adler, N. T. Versiones Syr., p. 78; but I do not make use of it in this argument, for the reason stated above, p. xxxv, note.

- b. Again: we have seen (p. xxviii (3)) that, for the most part, ∑ avoids the status constructus, which S not infrequently employs. In the few instances where Σ deviates into the use of this form, it coincides (or nearly so) with S. Thus we have in both حقدت علم (ii. 14, 20); علم قدم تحم i (vi. 15, xix. 18) in عراد (vi. 15, xix. 18) in عراد المحدة (vi. 15, xix. 18) المحدد ا S has καλκ στη, for χιλίαρχοι. Each of the two latter instances contains a further point of deviation on the part of Σ from its own usage into that of S. In the first of them we have the two plurals absolute (see p. xxvii (1)); in the second, the avoidance of the Græco-Syriac which even the Peshitto New Testament sanctions. coincidence may, no doubt, be due to the Peshitto of Daniel, vii 10, whence Σ might have derived it directly; but then again it is to be noted that the adoption of the language of the Old Testament Peshitto is habitual in S, not in S. On the whole, the inevitable inference from these and like examples seems to be, that the influence, and therefore the priority, of S is manifested in exceptional departures such as these, and those noted in paragraph a, from the usual method and diction of Σ .

^а Introd. to N. T., vol. H, pt. i, ch. vii, s. 10 [Marsh's Translation].

^b Only in part, however; μεσουρανήματι being here rendered as if οὐρανῷ, αἴματι. Where the words again recur, xix. 17, they are rightly rendered.

In confirmation of this judgment, I offer the following:—

I. Analogy of the "Pococke" and Harkleian Versions of the Four Epistles. —One part, especially, of the Harkleian version enables us to bring the matter to a definite test. Let anyone first compare a chapter or two of S with the corresponding portion of Σ , and then proceed to compare, in like manner, one of the "Pococke" Epistles with the same in its Harkleian rendering; and he cannot fail to convince himself that the mutual relations, and probably therefore the history, of these two versions of the Epistles are precisely analogous to the mutual relations and history of these two versions of the Apocalypse;—so that if we can solve the questions of relative priority and dependence between the Pococke and the Harkleian, we shall have at the same time obtained a probable solution of the same questions as between S and Σ .

But, as regards the Pococke and the Harkleian, it may fairly be claimed that the solution is clear beyond reasonable doubt. The Harkleian is known to be—in fact, professes to be—a derivate version formed from a prior one by a twofold process, of forcing the diction of the basis-version closer to the Greek idiom, and of revising its text by the help of one or more Greek exemplars. A mere comparison of the two will satisfy any student, that in the Pococke Epistles we have the prior version on which the Harkleian was formed. Analogy, therefore, points to the conclusion that, similarly, we have in S the basis-version of Σ .

This argument rests on the general relation borne by S to Σ , and the parallelism between it and the relation borne by the Pococke to the Harkleian version of the Minor Epistles. I proceed to show, farther, that it is amply confirmed by many particular facts and classes of facts.

II. Traces of S betrayed by Σ .—Some such facts Σ itself yields, as follows: a. It has been shown (p. xxxi) that uniformity of rendering is prominent among the characteristics which distinguish Σ from S. It has been shown, too (pp. xxxv, xxxvi), that to this uniformity there are some exceptions; and instances have been given where Σ , in varying its rendering of certain words, follows an identical variation in S. Of such instances no explanation seems possible, except that the version which is habitually uniform is here retaining the language of the version which habitually varies.

^a See Transactions of Royal Irish Academy, vol. xxvii, pp. 297, 298; also the article Polycarpus (5), in Dictionary of Christian Biography, vol. iv, p. 432.

CHAPTER V.

REASONS FOR ACCEPTING S AS THE PRIOR VERSION.

I RETURN now to the question, What is the relation subsisting between our version and the version usually printed?

Above, pp. xxxv-xxxvii, I have shown that, in diction, there is a close and unquestionable affinity between S and Σ in point of vocabulary, widely though they differ in method and in idiom. And we have now ascertained farther (pp. lxxi, sqq.) that, in text, there is affinity likewise. Thus by two distinct and independent lines of inquiry, we have been led to the conclusion that the two versions are not unrelated inter se,—that one is based on the other. Which, then, is the original, and which the derivate? Is Σ a remodelled form of S, with its idiom graecized, its freedom reduced into literal and uniform servility, and its text modified on the authority of a text of the Q-type? Or is S a revision of Σ , rewritten into idiomatic Syriac, and textually emended by the help of a Greek exemplar not distantly akin to \aleph ?

The latter seems at first sight an admissible hypothesis. It supposes a reviser working on the basis of Σ in much the same way as Symmachus appears to have worked on the basis of the Old Testament version of Aquila, or Jerome on the basis of the Old Latin New Testament.

But I do not believe it possible for any competent scholar who examines the two versions side by side, to hesitate in deciding in favour of the former hypothesis. The literalness of Σ is not like that of the Old Latin—the barbarous simplicity of an early and unlearned translator,—it is the studious and pedantic literalness of conscious effort. It is thus, no doubt, like the literalness of Aquila, but of Aquila as the reviser of the work of the LXX, not as the precursor of Symmachus; still more, it is like—rather, it is essentially the same as—the literalness of Thomas of Harkel contrasted with the freedom of the Peshitto.

five) conflation properly so called indisputably exists; but whether derived by the Syriac translator from his Greek copy, or due to interpolation by him of a variant from a second copy, or by the scribe from Σ or some other version, is open in each case to question.^a

2. It will be convenient here to deal with certain apparent singular readings of S, which are really corruptions of the Syriac text due to clerical errors of the scribe; though that subject more properly belongs to Chapter VIII. The following is a sufficiently complete list of the errors of this nature (certain or highly probable), which I find in it:—

אסיי for איישטר (i. 16); איישטר for איישטר (ii. 13); איי for שלאל (ii. 17); איישטר for איישטר (ii. 18); איישטר (ii. 19); איי

Of the above, a few (as i. 16, xii. 1, xvii. 14) may possibly represent Greek variants. Two or three (as vi. 14, xiii. 3) are plausible readings; and might well be judged worthy of adoption if there were any ground for supposing the Apocalypse to have been originally written, or to be based on a document written, in an Aramaic idiom. Especially may this be affirmed of the ixah (= ἐτάκη) of vi. 14, which not only suits the context, but agrees with the τακήσονται (LXX) of Isaiah xxxiv. 4, which this passage follows closely (compare the unusual ὀλύνθους of vi. 13,—in S chara, the word by which the Peshitto renders the characteristic falling [fig] of the passage of Isaiah, where LXX merely has ὡς φύλλα πίπτει).

^{*} Instances of conflation are to be found also ii. 13, ix. 2; but for each of these there is Greek authority, as shown in the notes on the Greek text. See also xvii. 17, xx. 9, xxii. 6.

instance, where but one word is left out, $\delta\rho a$ (before $\mu\dot{\eta}$, which is made to belong to what follows, xix. 10), it seems impossible to doubt that doctrinal bias has been at work; and perhaps the same cause may have excluded $\tilde{a}\chi\rho\iota \tau\epsilon\lambda\epsilon\sigma\theta\hat{\eta} \tau\dot{a}\chi\dot{\iota}\lambda\iota a\,\dot{\epsilon}\tau\eta$ from xx. 3. This latter instance, however, may be accounted for by homœoteleuton in the Greek; as may also those noted above in vi. 16, xiv. 13.

Of insertions, the most remarkable are: τοῦ ϵβδόμον [or τὴν ϵβδόμην, scil., φωνήν], after <math>τοῦ οὐρανοῦ (x. 4); καὶ ὁ δράκων before καὶ τὸ θηρίον (xviii. 11); βλϵψεις καὶ αὐτά between οὐκϵτι and οὐ μή (xvii. 4); καὶ ὁ λαὸς αὐτοῦ after Δανίδ (xxii. 16). Also on the margin, beside ii. 23, is added, καὶ παιδεύσω ὑμᾶς κατὰ τὰ ϵργα ὑμῶν. A few others, which might be added under this head, belong rather to the category of double renderings or conflations:—

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ν. 10, βασιλείαν καὶ ἱερεῖς [καὶ βασιλεῖς].
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vi. 2, νικήτης [καὶ νικῶν] καὶ ἵνα νικήση, (οτ, νικῶν καὶ ἐνίκησε [καὶ ἵνα νικήση]).

xi. 11, πνεθμα ζών . . . εἰσηλθεν ἐν αὐτοῖς . . . καὶ [πνεθμα ζωῆς ἔπεσεν ἐπ' αὐτούς].

χνίιι. 17, έπὶ τῶν πλοίων [ἐπὶ τόπον] πλέων.

χίχ. 19, καὶ τὰ στρατεύματα αὐτοῦ . . . [καὶ τὰ στρατεύματα αὐτῶν].

But it is not certain that any one of these represents a conflate reading in the Greek original of S. All of them may have been introduced into the Syriac by the translator, whether hesitating between two texts, or between two renderings of one and the same text; or possibly by a scribe interpolating S with readings from Σ or from some other quarter. In each case these possibilities have to be considered; and they will be found fully discussed in the notes appended to the Syriac text, and (more briefly) in those at the foot of the Greek text. Here, it will suffice to say that vi. 2 and xi. 11 seem to be examples of double rendering, but that each of them is capable also of being accounted for as produced by a scribe's interpolation from Σ : and that in case of xviii. 17 the conflation may be apparent only (arising from the lack of a proper equivalent in Syriac for $\pi\lambda\epsilon\omega$). In the remaining two instances (the first and the last of the above

^a But see note on Greek text in loc., and cp. xx. 5, where a like omission is countenanced by many Greek authorities.

parallel instance, στρέφειν τὰ ὕδατα for ἐπὶ τῶν ὑδάτων στρέφειν αὐτά (xi. 6). But the brief οἱ οὐ γεγραμμένοι for ὧν οὐ γέγραπται τὰ ὀνόματα (xiii. 8) is balanced by the expansion οἱ φοβούμενοι τὸ ὄνομα αὐτοῦ, of οἱ φοβούμενοι αὐτόν (xix. 5). Other notable instances are:—τὰς ψυγὰς τὰς έσφαγμένας for τὰς ψυχὰς τῶν ἐσφαγμένων (vi. 9); επὶ ζωὴν καὶ ἐπὶ πηγάς for ἐπὶ ζωῆς [ζώσας] πηγάς (vi. 17); θαλάσσης for ἀβύσσου (xi. 17; xvii. 8); μετὰ τῶν μεγάλων for καὶ τοῖς μεγάλοις (xi. 18, and so xix. 5); τὴν σκηνὴν ... των σκηνούντων for την σκηνην αυτού [καὶ] τούς ... σκηνούντας (xiii. 6); δεσπότας for έλευθέρους (xiii. 16); καὶ αἱ έκατόν (with altered punctuation) for εἰ μὴ αἱ ἐκατόν (xiv. 3); δίκαια καὶ ἀληθινά τὰ ἔργα for δίκαιαι καὶ άληθινοὶ α ἱ ὁδοί (xv. 3); β ι β λίον . . . τ $\hat{\eta}$ s κρίσεως for β . $\tau\hat{\eta}$ s ζω $\hat{\eta}$ s (xx. 12); μέτρου κάλαμον for μέτρον καλάμου [κάλαμον] (xxi. 15); τὰ γεγραμμένα for οί γεγραμμένοι (xxi. 27); βασιλεύς αὐτῶν for βασιλεύσουσιν (xxii. 5). More deserving of consideration are the substitution of κεχρυσωμένα for καὶ κεχρυσωμένη, so as to relate to the "purple and scarlet," not to their we are (twice, xvii. 4, xviii. 6); and of $\epsilon \pi i \tau \hat{a}$ imatica and $\hat{c} \pi i \tau \hat{c}$ over $\epsilon \pi i \tau \hat{c}$ αὐτοῦ for ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ, so that the Name of Him who sat on the white horse is written "on the garments [that were] on his thighs", not "on His garment and on His thigh." One reading stands by itself—the unmeaning compromise (between ξμελλες ἀποβάλλειν and $\check{\epsilon}\mu\epsilon\lambda\lambda\epsilon\nu\Gamma$ - $o\nu$] $\check{a}\pi o\theta a\nu\epsilon\hat{\imath}\nu$), $\check{\epsilon}\mu\epsilon\lambda\lambda\epsilon\varsigma$ $\check{a}\pi o\theta a\nu\epsilon\hat{\imath}\nu$ (iii. 2). A few others may be more or less plausibly accounted for as due to errors of the Syriac scribe (see notes in loc, on the Syriac text); as ίδου αί οὐαὶ αί δύο ἀπῆλθον for ή οὐαὶ ἡ δευτέρα ἀπῆλθε (xi. 14); ἐγένετο θάλασσα ὡς νεκρός for ἐγένετο αἷμα ώς νεκροῦ (xvi. 3); νίοῦ for ἀρνίου (xxi. 14); βλέπων for φιλῶν (xxii. 15).

Of the omissions a few are considerable in point of extent. Thus (to pass by some instances which may be accounted for by homeoteleuton in the Syriac) the following sentences, or parts of sentences, are wanting: τοῦ κάθημένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς (before τοῦ ἀρνίου, νὶ. 16); καὶ προσεκύνησαν τῷ θεῷ (before λέγοντες, νὶὶ. 11); καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῆ ὁράσει (beginning of ix. 17); αὶ γὰρ οὐραὶ αὐτῶν ὄμοιαι ὄφεσιν, ἔχουσαι κεφάλας, καὶ ἐν αὐταῖς ἀδικοῦσι (end of ix. 19); καὶ ἡ ἐξουσία τοῦ χριστοῦ αὐτοῦ (xii. 10); τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν (xiv. 13); ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς (xiv. 15). ἱn one

^{*} Cp. xx. 4 for a similar reading, in which ∑ alone concurs.

b Many minor omissions will be found pointed out in my notes on the Greek text.

with S in readings which are weakly attested (i.e., without MS. evidence, or by \aleph only;—of which readings S contains 287° in all)—together with the 27 readings in which Σ alone is with S (out of nearly 150 where S has no Greek or Latin support).

IX.—The Divergencies of S from all other Texts.

It remains that I should treat of the singular readings of S.

These form a large—but, I apprehend, by no means important—element in its text. Their total number is not accurately determinable. But it appears that there are over 120 instances of variations probably belonging to the underlying Greek; setting aside many more which seem due to carelessness, conjecture, or caprice on the part of the translator; and some which may be set down as errors of the Syriac scribe—especially such as affect a prefix consisting of a single letter, as for example (what seems to have frequently occurred), the omission or insertion of the copulative vau. All that seem worth noticing are recorded (in loco) in the notes on the subjoined Greek text.

1. The following may be deserving of mention here as examples.

Some are substitutions, of which a few evidently represent etacistic or other orthographic mis-readings in the Greek: as συντρίβετε [or -ψετε], for συντρίβεται (ii. 27); πέση ἐπ' ἄνθρωπον for παίση . . . (ix. 5); ἐπὶ τὰ πρόσωπα for ὅτι τὰ πρώτα (xxi. 4); and perhaps δι' αὐτῆς for διανγής (xxi. 21). Others again may, perhaps, be due to laxity of rendering; as εἰς μετάνοιαν for ἵνα μετανοήση (ii. 21); and so again the passive ἠνοίγη ἡ σφραγίς for ἤνοιξε τὴν σφραγίδα (vi. 5); and (conversely) the active οὐ μὴ εὐρήσεις for οὐ μὴ εὐρεθῆ (xviii. 21); ἐπλάνησας for ἐπλανήθησαν (xviii. 23); δεῖ αὐτὸν λῦσαι for δεῖ αὐτὸν λυθῆναι (xx. 3). Again, we have ὅτι ἐπικράνθησαν τὰ ὕδατα for ἐκ τῶν ὑδάτων ὅτι ἐπικράνθησαν (viii. 11); and as a

^{*} These are—(1) Attested only by \S , 72; (2) by a few mss. with or without Latin support, 140; (3) by Latin only, 75. S and Σ concur in 21 of (1); in 33 of (2); in 19 of (3). In this reckoning I do not include the Q-readings. They cannot be supposed to have been derived by Σ from S; and most of them have strong cursive attestation.

It is noteworthy that as regards \aleph (the MS. with which S has the maximum and Σ the minimum of agreement), Σ rarely agrees with its singular readings except in company with S. A similar observation holds good, though not so extensively, with respect to the 36 (p. lv) singular readings of pr. In 6 of these 36, Σ concurs.

The inference then is, that though A is with Σ to an extent somewhat greater numerically than with S, the advantage of Σ is but apparent: in the class of readings specially characteristic of A, S comes closer to it than Σ .

As regards P and C:-

For P, and (so far as can be judged) for C, the facts are similar to those for A, but exist in a markedly less degree. They are not sufficient to supply grounds for distinguishing between S and Σ as regards their textual relation to these two MSS.

4. Probable Method by which one Text was formed from the other.—In the case of Σ then, we are led by the above facts to conclude that the underlying text is one which, if we are to regard Σ as the derivate version and S as the primary, has been altered from that of S so as to bring it nearer to the Q-type of text, and to set it therefore farther from the text attested by the consent of the better group, \aleph A C P,—altered, that is, in the direction of deterioration. The author of Σ , therefore, on this hypothesis, had S before him, and modified it extensively into conformity with a Greek copy not much differing from Q.—If on the other hand we accept the converse hypothesis, and regard S as a revised and corrected recension of Σ , we must suppose a basis-text akin to Q, revised and corrected in the authority of a copy such as \aleph , A, C, or P—probably approaching nearest to \aleph , the MS. which shows the closest affinity of text with S, but retaining some important traces of A. The process under this theory must be admitted to have been, on the whole, one of textual improvement.

Yet the transformation, under the latter hypothesis, of Σ into S, was not altogether for the better; nor, if the former hypothesis be preferred, was the transformation of S into Σ altogether for the worse. For, as we have seen, Σ does not follow as S does the aberrancies of \aleph ; nor do I find that it has, like S, a considerable number of hardly defensible readings peculiar, or nearly so, to itself. If then S is a revision of Σ , we must own that along with a large amount of better readings it has admitted a considerable, though smaller, amount of worthless ones; if Σ is a revision of S, it is undeniable that, in parting with much that ought to have been retained, it has rejected not a little that deserved rejection. The total of aberrant element that can be held (on this latter supposition) to have passed from S into Σ , is represented by 73 instances where Σ concurs

in the remaining 17 it is ambiguous, or deviates from all the MSS. Thus its agreement with Q is over 55 per cent.; while that of S is but 40.

In nearly every one of the groups which include Q, with few and slight exceptions, the agreements with Σ are more numerous than with S; whereas in those which exclude Q the reverse holds good. In the two most important groups, \times A C P, \times A P, especially, this fact is conspicuous, the numbers being for Σ : \times A C P, 54—against 66 for S; \times A P, 35—against 45 for S. Thus the affinity between the Σ -text and Q is pretty uniformly distributed among the groups.

In the class of cases which yields the surest test, that of agreement with one MS. against the rest, the result is even more plainly conclusive: Σ is with Q alone 63 times; S with Q alone 40 times.

From these figures then we draw the inference, that, while Σ resembles S in having a mixed text, partly agreeing with the normal uncial, partly with that represented by Q against the rest, the admixture of the Q-element is considerably larger throughout in Σ than in S.

As regards *:-

\(\Sigma\) is with \(\mathbb{8}\) (singly or in groups) in 267 instances; against \(\mathbb{8}\) (with the others as before) in 254 (the remaining 17 being set aside as above). Its agreement with \(\mathbb{8}\) is therefore under 50 per cent.; as against 61 for S.

This deficiency for Σ occurs for the most part in the groups into which \aleph enters without Q, and appears in hardly any group which contains Q.

 Σ is with \aleph alone but 21 times; whereas the figure for S is 72.

The inference here is, accordingly, that in most of the places where Σ seems to agree with \aleph , its agreement is really with Q, and that the aberrant \aleph -element which marks the text of S is absent, or present in very much diminished amount, in Σ .

As regards A:—

The total number of agreements with A is (as has been above stated) somewhat greater for ∑ than for S (301 for 290). But—

This excess is due entirely to the groups in which Q enters with A, notably A C P Q (where Σ agrees 44 times; S, 22); A P Q (Σ , 26; S, 12); A Q (Σ , 23; S, 14).

 Σ is with A alone 18 times; S, 27 times.

conclude that the texts, though not independent, are far from being identical. A natural explanation of this mixed relation is to be found in the hypothesis that one of the two translators, having in his hands the work of the other, and using it as his main basis, yet revised its text at his discretion into partial accordance with some other text or texts—presumably of one or more Greek copies;—in other words, that the later of the two translators of the Apocalypse dealt with the version of his predecessor, as Thomas of Harkel is known to have dealt with the Philoxenian version.

If this be so, we may restate the above numerical results as follows. Within the range of the 780 instances collected in our two lists, probably fairly representative of the total text of the Apocalypse as affected by variation, the later translator has retained without change, to a large extent amounting to more than one-half, the text followed by the earlier, but has introduced changes also large, though less large, from another source.

3. Comparative extent of agreement of S and Σ severally with each MS.— The questions then naturally follow: What is the character of the text of each? Which of the two is the more archaic? And the answers are to be found by instituting the comparison above proposed, between S and Σ in respect of the affinity borne by each to the uncials severally.

The result then proves to be, that out of the total 538 places of list I., Σ agrees with Q in nearly 300; with P in a number slightly less; with A in a number slightly greater; with \aleph in but 270 or under. With C the agreements exceed 200 [probably to be corrected, as before, to a number exceeding 300].

Comparing then these figures with those already ascertained (p. lv, sqq.) for S, we learn that, in their relations to A, C, and P, the two versions do not materially differ *inter se*. But with regard to \aleph and Q the case is very different. Q, which stands markedly below the rest in the scale of agreement with S, is nearly on a par with A [and C], and above P, in the scale of agreement with Σ . On the other hand, \aleph , to which S approaches nearest in text, is the one from which Σ is most remote. The exact facts are as follows, as regards Q, \aleph , and Λ .

As regards Q:-

 Σ is with Q (singly, or in groups including Q) in 298 instances; against Q (with the other MSS., singly, or in groups excluding Q) in 223;

between S and Σ , (1) inter se, and also (2) as regards the relation which each bears to the uncials, severally or collectively.

We learn then from list I that S has an extensive textual affinity with Σ , and is nearer to it than to any one of the Greek MSS.; the number of the agreements of S with & (the one which comes closest to it) being but 330, with A 290, and with P 285, against the above 350. This extensive, though by no means universal, textual agreement between the two versions, is of itself sufficient to suggest the idea that they are textually akin—that, as has already been shown to be on other grounds probable, one of them is in part founded on the other. This inference is confirmed when we turn to list II, 1, 2, 3, (of the 215 readings which have only cursive or Latin attestation), and observe that even in this region where no uncial confirms S, \(\Sigma\) is with it 52 times. And not only so, but of the readings (nearly 150; see below, p. lxxvi) where S has neither Greek nor Latin support, there are 27 (see list II, 4) where \(\Sigma \) alone stands by it. Of these 27, few are of textual value; the most notable being, the substitution of $\mathring{v}\delta a \tau \iota$ for $\mathring{a} \iota \mu a \tau \iota$ (viii. 7), of the passive $\delta \circ \theta \hat{\eta}$ for $\delta \hat{\omega} \sigma \iota \nu$ [δώση] (xiii. 16), and of the accusative feminine τὰς πεπελεκισμένας [sc., ψυχάς] for the genitive masculine (xx. 4). Of the instances in list II, 1, 2, 3, a few are remarkable, such as $\tau \hat{\varphi}$ $\vec{\epsilon} \nu$ for $\tau \hat{\eta}$ $\vec{\epsilon} \nu$ (iii. 1), $\tau \circ \nu \tau \varphi$ inserted (xiii. 4), ἀπάγει for συνάγει (xiii. 10), τίμιον for τιμίου (xviii. 12), ώς omitted (xix. 1). The rest, though in themselves sometimes uncertain and not seldom trivial—such as the substitution of plural for singular noun, present for past or future verb (or vice versa)—are collectively of appreciable weight as evidence of affinity between the texts represented by the two versions.a

2. Their differences.—The relation, then, between S and Σ is on the whole one of unmistakable textual affinity. But it is by no means one of simple affinity. Out of the total range of the passages included in lists I and II (780 in all), they read alike in nearly 430, and differ in more than 350 (about 45 per cent.): or, if we confine ourselves to the main list (I), the coincidences are, as we have seen, under two-thirds; the differences exceed one-third. Judged by either method of testing, the figures compel us to

^a The evidence of a Syriac version is apt to be precarious as to the *number* of a noun, or the *tense* of a verb, inasmuch as the distinction in the Mss. as written is often made merely by a point or points.

African Latin where it departs from the Greek and from the other Latin texts—would, I apprehend, be fruitless, or at least premature, in the absence of fuller material for investigation.

Of the alternative hypotheses above suggested, I incline to the former. The admixture of the secondary element in S is not only, as I have said, unequal in amount to the other, but is uneven in distribution; readings of the Q-type tending to occur in patches, and then not to recur till after a not inconsiderable interval. This fact looks like the work of a translator with two copies in his hands: one used habitually; the other for occasional reference only, and unsystematically,—perhaps capriciously, perhaps to clear up places where the sense presented difficulty. It is even an admissible conjecture that he may have noticed passages quoted from a text of the Q-type in some authoritative Greek divine of the fourth or fifth century (in which period that text had become prevalent), and may have endeavoured to conform his text accordingly in such passages. The admixture of the secondary element, if due to a scribe, would probably have been more uniform, as being more mechanical.

VIII.—Relation between the S-text and the Σ -text.

I now pass on to consider the text of S in its relation to that which underlies Σ .

1. Their extensive agreement.—Directing our examination, in the first instance, to the first list (of the 538 places where the uncial evidence is divided), we find that S is supported by Σ in about 350 of these—not far from two-thirds.^b Now, although this list has been made primarily with a view to S, yet in making it I have throughout compared the Σ -text as well as that of S with the uncials, as regards both differences and agreements; and moreover, it is as regards the uncial evidence a complete list. We may, therefore, safely accept it as an adequate basis for a comparison

^{*} Thus, as we learn from Moses of Aghel (Assemani, Biblioth. Orient., tom. 11, p. 83), it was the observation of discrepancies between the Peshitto text and that of the citations of Cyril of Alexandria from LXX and N.T., that led to the revision which bears the name of Philoxenus. See p. xcvi, infr.

b I take no account here of agreements occurring in i. 1-8, for the reason given above, p. xxxv, note: nor in places where the rendering of ∑ is indecisive, or its text uncertain.

the textual affinity that subsists between our Syriac and the Latin texts, I am not to be understood as suggesting it as, even in the lowest degree, probable that our translator was acquainted with any Latin version. There are, no doubt, 75 readings, out of the whole 753 which lists I and II (1, 2, 3) exhibit, for which there is no Greek evidence, but Latin—chiefly that of pr—in many cases unconfirmed by other versions than S. But these instances can be satisfactorily accounted for by supposing that the Greek texts which the translator chiefly followed (if he had in his hands more than one), or the chief factor in his Greek text (if he had but one), contained certain elements in common with the Greek text, or texts, underlying the Latin versions.

VII.—Hypotheses to account for the Facts of the S-text.

If then we desire to frame a theory of the formation of the S-text, we shall find that (so far as concerns its relations with the Greek and Latin texts—without taking account of a large amount of aberration, not yet treated of, which is peculiar to S) the facts as above stated will be sufficiently accounted for by either of two hypotheses:

- i. We may suppose our translater to have formed the text for himself, taking as basis one main exemplar, the text of which he modified at his discretion, to the extent of about one-third, by the introduction of readings from a second subsidiary exemplar. Or:—
- ii. He may have followed the text of a single exemplar, which text was a composite one—of two factors, a primary and a secondary, the former predominating in the ratio of nearly two to one.

In either case, the secondary text was of the common cursive type with Q as its uncial representative: the primary, a text of the normal uncial type, in character intermediate between N and A, partaking to some extent in the peculiar aberrancies of the former, and to a less but appreciable extent in the special excellence of the latter; and, like both N and A, exhibiting extensive affinity with the texts represented by Latin evidence, but inclining towards the African Latin in its deviations from all uncial, and even from all Greek, authority.

To go further back—to inquire how the supposed primary source of the S-text came into close relations with texts of Latin attestation, or how it came to share in the divergencies of \aleph , or in the peculiarities of the readings, \aleph stands first among the MSS., and pr among the Latin texts. Now, of the 72 readings in which \aleph is the sole MS. supporter of S, pr concurs in but 12; and of the readings in which pr is the sole Latin supporter of S, 51 in all (15 of list I, 36 of II), \aleph concurs in but 9 (all of course belonging to the 15, the 36 being non-uncial readings). And it proves on examination that, of these 12 \aleph -readings, but one is found among the 9 pr readings. Thus, there is but one reading, among all the 753 (538 + 215) places of lists I and II (1, 2, 3), in which pr alone of Latin texts, and \aleph alone of MSS., concur in supporting S. This reading is a very trivial one— $\beta \lambda \acute{\epsilon}\pi\omega\nu$ $\kappa \alpha i \mathring{\epsilon}\kappa o\acute{\epsilon}\omega\nu$ for $\mathring{\epsilon}\kappa o\acute{\epsilon}\omega\nu$ $\kappa \kappa ai \mathring{\epsilon}\kappa o\acute{\epsilon}\omega\nu$, $\kappa \kappa ii$ 8 but is confirmed by a few cursives. From these facts it follows that the two elements of aberrancy by which we have found the text of S to be affected, one shared by it with \aleph and the other with pr, prove to be distinct, each from the other.

With regard to Q, when we inquire how far the Latin texts support it in the 40 readings where it stands with S sole among MSS., it is to be borne in mind that none of these readings is even subsingular in the full sense, but all are largely confirmed by cursive evidence. Comparing these 40 readings, however, as regards their Latin attestation, with the like 27 readings of A, we find that the former are not in arry considerable degree more largely supported than the latter, except as regards the g-text—and that A, in fact, exceeds Q in point of concurrence with the Vulgate text. We may with some probability infer hence that the Vulgate (in its Amiatine form) admits less, and that the European Old Latin admits more, of the Q-type into its text than is to be found in S.^b

It is hardly necessary to explain that, in thus tracing out the extent of

^{*} Also by the Coptic, and by some texts of Andreas, and by Dionysius Alex. (ap. Euseb. II E., vii. 25).

b It may be presumed that the Vulgate, in the Apocalypse as elsewhere, is the result of Jerome's revision of a form (perhaps "European") of the Old Latin. With the African (or Primasian) text it has no special affinity; and a comparison of it with g shows an extent of deviation such as to prove, either, that the Old Latin known to Jerome differed materially from the type (presumably European) presented by g, or, that he must have remodelled it largely into conformity with his Greek MS. or MSS. The result has certainly been that the Vulgate comes closer than either form of Old Latin to the uncial text. The facts and figures given above, as resulting from the comparison between A and R, A and Q, lead us to suppose Jerome to have used a text of the Apocalypse akin to A in revising his Old Latin: while g, on the other hand, seems to have been somewhat conformed to the Q-type.

ℵ; 40 for Q; 27 for A:—that is, the concurrence of S with the subsingular readings of A is little more in amount than one-third of its concurrence with the subsingular readings of ℵ, and barely over two-thirds of its concurrence with those of Q. But when we examine how far the Latin, Old or Vulgate, goes with S in this respect, we find—

In the 72 subsingular \aleph -readings: $vg \aleph$, 9 times; $g \aleph$, 13 times; $pr \aleph$, 12 times.

In the 27 subsingular A-readings; vg A, 14 times; g A, 7 times; pr A, 12 times.

In the 40 subsingular Q-readings; vg Q, 12 times; g Q, 15 times; pr Q, 13 times.

It thus appears from this comparison that none of the Latin texts concurs, as they might all have been expected to do, nearly three times more frequently with \aleph than with A. On the contrary, the Vulgate tends largely towards A rather than \aleph ; the African Old Latin (pr) equally towards both; while the European Old Latin (g), which alone inclines to \aleph , does so in a ratio of less than two-fold. As to Q, all the Latin texts a gree with it rather more frequently than with \aleph .

As between \(\mathbb{R} \) and A, then, our conclusion is, that, within the range of the readings attested by S, when those which are peculiar to A among MSS. are compared with these peculiar to \(\mathbb{N} \), a much larger proportion of the former than of the latter prove to have Latin support, that of the A miatine Vulgate most frequently—of the European Old Latin least frequently. The Latin texts therefore, and especially the Vulgate, share more or less in the credit which (as above shown, pp. lxi, lxii) pertains to S by reason of its concurrence in some of the most distinctive readings of A. And, on the other hand, the Vulgate and the African Old Latin partake very little—and the European Old Latin in no great degree—in the aberrant element akin to \(\mathbb{N} \) which discredits S, and which (we conclude) was derived from some text unrelated to any known form of the Latin.\(\mathbb{P} \)

A remark of some importance here arises as regards the relation borne by S to the 8-text on one side, and on the other, to that represented by pr. We have seen that, as regards concurrence with S in subsingular

^{*} A few interesting and notable examples will be found in list I, and in II, (1 and 3), where the Latin texts (or at least one of them—usually pr) stand with S in company with one MS. (see p. li, note b), or with one or two important mss., or with no Greek support. See, e.g., iii. 1; v. 4; xiii. 10; xvii. 8; xviii. 12, 14, 20.

I proceed to consider the questions which are suggested, and may be answered, by these figures.

We have seen above that Q represents to a great extent a type of text distinct from that of the other MSS., and that S tends to the latter rather than to the former. The question then arises, Do the Latin texts tend towards the Q-type, or (like S) away from it?

Let us compare the cases of Q and A. We have seen (p. lv) that, out of the 538 instances of list I, S is with Q three-fourths as often as with A. If then the tendency of the Latin texts was uniform as between A and Q, in supporting S, the combinations vg Q, g Q, pr Q would be three-fourths of the corresponding combinations vg A, g A, pr A. But the proportion actually found to subsist is much less than three-fourths, about two-thirds; and for vg Q especially, it is under three-fifths the amount for vg A.

A comparison of the cases of \aleph and P with that of Q leads to similar results somewhat less marked in degree.

We infer then that the Latin texts, especially the Amiatine Vulgate, within the range of the agreement of S with the uncials, tend to follow the Q-type to a less extent than the type of the other uncials, especially the type represented by A.

We have seen (p. lxi) that & contains an aberrant element, shared to an appreciable extent by S. Does this &-element appear in the Latin texts?

S, as has been shown, is much more frequently with \aleph than with any other MS. Then, as before, if the tendency of the Latin, in supporting S, were uniform as between \aleph and the other MSS., we should find $vg \aleph$, $g \aleph$, $pr \aleph$, far outnumbering the like combinations for A and P severally, as well as for Q. But the above figures show that vg A largely and vg P slightly outnumber $vg \aleph$, while $g \aleph$, $pr \aleph$, are about on a par with g A, pr A, g P, pr P. It is probable, therefore, that the Latin texts, while sharing with S its general affinity to the normal uncial text, tend, not like S, towards the \aleph -type of that text, but rather towards that of P; or, still more, towards that of A—the tendency towards the A-type being most marked in the Vulgate.

The relation of the Latin texts to 8, A, and Q, severally (putting aside P as less important and showing fewer characteristic features), will be more distinctly discerned if we confine our observation to the cases where one of these MSS. is the sole uncial supporter of S. These cases number 72 for

other authorities—Greek, Latin, and Syriac: whereas the like combination g S occurs unsupported but 4 times, and vg S but 3 times. In other words, the Vulgate and g, though they agree very largely with S in company with one or more of the uncials, very seldom do so when it has little or no Greek support: while pr, though it stands markedly below the other forms of the Latin in amount of agreement with S in the former class of cases, is far above them in the latter class—the class, namely, of subsingular readings. It thus appears that pr, standing thus lowest in the one class, and highest in the other, tends farther than do g and the Vulgate to deviate from the uncial text, or any uncial-attested form of text, into a line of its own; and moreover, that in this line it has, to an appreciable extent, S as the companion of its deviations.

The interpretation of the facts thus ascertained seems to be: on the one hand, that (1) the coincidences between S and the Vulgate, or the European (g) type of Old Latin, form (for the most part)^a no reliable addition to the results already obtained from our examination of S in its affinities with the MSS.; but may be illusory, resulting merely from the common relation borne by the Syriac and the Latin to known forms of Greek text, represented in one or more of the extant uncials. And, on the other hand, that (2) the coincidences between S and the African (pr) type of Old Latin, are real tokens of affinity traceable to a common source apart from all known MSS., a very ancient type of text, attested often by no extant Greek copy, or at most by one, two, or three cursives, of which type, in not a few cases, S and pr are thus the sole surviving representatives.

3. S with each several combination of MS. with Latin version.—It is worth while, however, to revert to list I, in order to ascertain how far each Latin text shares with S its inclination towards, or against, this or that form of text as presented by the uncials severally.

The figures prove to be as follows, for each MS so far as it agrees with S:—

For \(\mathbb{8} \); the combination $vg \otimes occurs 202 \text{ times}, g \otimes , 200 ; pr \otimes , 175.$ For A the figures are: $vg \otimes A$, 222; $g \otimes A$, 197; $pr \otimes A$, 176. For P, $vg \otimes P$, 208; $g \otimes P$, 201; $pr \otimes P$, 169. For Q: $vg \otimes Q$, 131; $g \otimes Q$, 133; $pr \otimes Q$, 115.

^{*} I have said, "for the most part," because in a few instances the unsupported coincidences of g at least with S, seem to betoken a common source distinct from all extant Greek. See especially xii. 10, and notes on Greek text there; and xviii. 12 $(\tau \iota \mu \iota \nu \nu)$.

VI.—Relations of S with the Latin Versions severally.

In pursuing this investigation, it is important to examine the support which the S-text finds in the Latin versions—Old, and Vulgate.

- 1. S with Latin and MS. support.—On this part of the subject I have touched more than once in the preceding discussion; and in list I (Appendix, pp. cxxv, sqq.), the Vulgate (both Amiatine and Clementine), and both forms of the Old Latin, appear throughout among the textual witnesses cited. Without going into detail, or classifying the Latin texts into groups, as I have done in examining the evidence of the Greek MSS., it will suffice in the first instance to state summarily that, out of the 538 instances entered in this list, S has the support of the Vulgate in more than 300 (in 317 if we take as standard the Amiatine text, as I shall do throughout; if the Clementine, in 332); of the European Old Latin (g) in nearly as many (304); of the African (pr) less frequently (in 267).^a In nearly 100 of them none of these Latin texts is with S.
- 2. S with Latin support against all MSS.—Again, in the 215 instances of list II (pp. cxli—cxliii) in which S is against all MSS., there are 124 (II, 1 and 3) in which it is supported by one or more of the Latin texts. The Vulgate is with it in about 50 of these (am, 44; cl, 55). But for the Old Latin the facts are noteworthy. In list II, pr, which we found to be lowest in list I, stands far ahead of the others, supporting S in 82 instances (two-thirds of the entire number); while g stands much on the same level as the Vulgate, supporting S in but 47. Farther; of these instances, the number in which pr is the only Latin text that agrees with S, amounts to 36: while for g it is but 9, for the Vulgate, but 10 or 12. Moreover, of these 36, there are but 10 in which pr has any Greek support (that of a few mss., sometimes of but one); but 6 in which Σ is with it; and there remain 20 in which the combination pr S stands alone, opposed to the consent of all

where 36 and S. Of the uncials, \aleph is found with 38 and S, against all else, four times; with 36 and S three times: A with 38 and S once. Both \aleph and A now and then have some other sole ms, with them and S.

^{*}It is to be borne in mind that no comparison can properly be made between these figures and those which show the amount of agreement between S and the MSS. severally (above, p. lv). In the 538 cases here used as basis of calculation, no account is taken of the cases where S differs from the Latin texts, with or against the consent of the uncials. Within the range of these 538, we may safely compare MS. with MS., or Latin text with Latin text, but not MS. with Latin, as regards extent of agreement with S.

these, three are adopted by Weiss (the omission of $\epsilon\gamma\omega$, v. 4; $\beta\alpha\sigma\iota\lambda\epsilon\iota\sigma\sigma\upsilon\sigma\iota$, v. 10; $\mu\epsilon\tau$ a $\upsilon\tau\sigma\bar{\upsilon}$ δ , xix. 10), the first and third of which Westcott and Hort also admit, but doubtfully. Four more they admit also doubtfully, absolutely rejecting the remaining five. Tischendorf rejects three of these five, with one other, and adopts seven in all, including Weiss's three. Thus, there are three of these readings which all agree in rejecting; and there is not one accepted without reserve by all. Some of them have Latin support.

The conclusion yielded by the above comparison is, then, that P, as a supporter of S, is strongly accredited so far as it is confirmed by A; but less strongly where it is confirmed by \aleph ; and that it is, on the whole, discredited by the more frequent instances where it agrees with Q.

The relation borne by the S-text to that of the uncials, collectively, in groups, or severally, might be discussed farther; but enough has been now said to establish the general conclusions above stated as to the text which our translator had before him, or formed for himself.

It is to be added that, of the cursives 36, 38, 79, 87 above referred to (p. li), with which may be joined 1, 7, 28, 35, 49, 91, 95, 96, 152, some support S in conjunction not only with **x** or A, but with some other one of the MSS., or with one or more Latin texts, against the remaining MSS., and all or nearly all mss. Sometimes S stands with one or more of these against all other Greek copies, or even against all other authorities, Greek and Latin.^a Of this perhaps the most notable instance is its agreement with 152 in the interpolation in ii. 13, for which see note in *loc*.

^a The relations of S with these mss., especially 36, 38, 95, deserve to be examined more fully. And if the text to which the *Commentary* of Andreas is attached, were available in a trustworthy form, a comparison with it too would be important (see note on Greek text of viii. 12).

I have noticed nine cases where 38 is the sole Greek supporter of S, seven where 95, three where 36; also twenty where 38 and S have with them but a few mss. and no MS.; twenty-three

V.—Farther Examination of the comparative Relations of S with Greek Texts.

The comparison in value between the attestation of S by N and by A may be carried further by examining the N Q and A Q groups.

Of the 21 % Q readings of S, Weiss accepts but five. Of these, Westcott and Hort admit but two, certainly; the other three (with four more), doubtfully—nine in all. Tischendorf, biassed (as before noted) in favour of %, accepts eight of these nine with three more—eleven in all. There remain nine, unanimously rejected from all three editions.

But of its A Q readings, but 14 in all (all having ample cursive or Latin support), one only (the second insertion of τa $\delta \nu \delta \mu a \tau a$ in xxi. 12), though supported by good mss. and by the Vulgate, is unanimously and without question rejected by our editors. Weiss rejects two more, adopting eleven in all. These two, with a third, Westcott and Hort mark as doubtful, adopting nine with certainty. Tischendorf adopts six in all.

So far, then, as these instances go, the contrast established between the $\aleph Q$ and the AQ groups points the same way as the contrast previously shown to exist between the class of cases where \aleph , and the class where A, is the sole uncial support of S. On the one hand, the 21 \aleph Q readings of S indicate that it goes with \aleph in deviating towards the text of Q and the cursives; on the other hand, its rarer AQ readings (14) represent, for the most part, the exceptional retention by S, together with Q and its satellites, of the authentic text, for which A is the main authority.

Again, comparing inter se the binary groups in which S has P for one of its supporters (*P, AP, PQ), we find further confirmation of the above results.

The PQ readings of S are 15. Tischendorf adopts five of these, of which two only are received into Westcott and Hort's text; but they admit besides (with doubt) three of those which Tischendorf passes by. Weiss adopts four, agreeing with Tischendorf as to two only; with Westcott and Hort only as to one of those two, and one which they place on their margin. Thus the three editions concur in rejecting six; in absolutely accepting only one. It follows, therefore, that P, even more decidedly than 8, so far as it sides with Q, is somewhat disparaged as a supporter of the text of S.

The readings of * that are confirmed by combination with P meet with more approval from our critics. There are 11 such readings. Of

eccentric, which characterize . In fact, there are a few instances where the singular readings of 8 would hardly be worth recording, were it not that, though otherwise unsupported, or nearly so, they reappear in S: such as—insertion of εἶναι, ii. 20; insertion of λῦσαι, v. 5 [also Latin Vulgate]: ψυχήν (for plural), viii. 9; μυριάδας (for nominative), ix. 16 [also Σ]; ἐν αὐτοῦ, xiii. 18; διακοσίων for ἐξακοσίων, xiv. 20 [also ms. 26]; insertion of $a\dot{v}\tau\hat{\omega}\nu$, xxi. 12. I omit many examples where the variation is more minute, or where it is supported by one or two mss., or by Σ , or by a Latin version, or by some combination of such. None of the above has been adopted from 8 by any editor: but of the few other singular readings of 8 so adopted, with or without doubt (see p. li), S agrees in Zμύρναν (for Σμ.), i. 11, ii. 18; πεπυρωμένω, i. 15; insertion of ώς, v. 11; βάλλουσα, vi. 13; insertion of δ, ix. 11; λεόντων, xiii. 2; ἀποκτείνει, xiii. 10; ποιήσει, xiii. 15; μαργαριτών, χνίϊι. 12; ὁ ποιών, χχί. 27; βλέπων καὶ ἀκούων, χχίι. 8; ἐπ' αὐτὸν ὁ Θεός, xxii. 18. In some of these, & has considerable support also from mss., Latin versions, or Σ .

To sum up:-

S is in the main a witness to the normal uncial text; but not altogether such. It is a mixed text, into which two main components enter, in unequal proportion: the larger component being a text adhering to the consent of ACP (or the majority of them), and the smaller component a text agreeing with Q and the cursives. But in the larger component there is not uniformity in its adhesion to the uncials severally. In so far as it is simply normal, it keeps closest to C and P, especially the former; but it is now and then abnormal in a direction where A, or more frequently A, leads it. Thus, where it leaves A, C, and P for Q, it passes from the uncial to the cursive type; where it leaves A, C, P for A, it tends to an aberrant form of text, and is so far discredited as sharing in the eccentricity of X; where it leaves A, C, P for A, it often appears to revert to a more authentic and probably primitive tradition, and shares, so far, in the credit that attaches to A as the MS. that on the whole preserves most faithfully the archetypal text.

uncial type, with but few individualisms. To it, therefore, as such, S in the main keeps pretty close; closest where the uncial consent approaches most nearly to unanimity. Where P stands alone, S is but seldom with it.

- 3. S with C.—The text of C is, as we have seen, more purely representative of the average uncial than even P, or any other; and it is, of the five, marked by the least proportion of individualisms. In the class of instances where four MSS. concur, C is the one which supports S more fully than any other MSS.; less fully than any other (very rarely indeed) in the class where the MSS. stand singly. Thus the case of C is similar to that of P, but more strongly marked. As a MS. representative of the average uncial text, it supports S more strongly, as an individual MS. less strongly, than any other of the five.
- 4. S with A.—Numerically, the results in this case are closely akin to those we have found for the two preceding, except that the coincidences of S with the singular readings of A, are less infrequent than with those of C or P. And when we recall the fact (see above, pp. lii, liii), that many of these singular readings of A are of special value, tending, not as in case of Q, downward in the direction of a more recent form of the text, but upward towards a form more archaic than that of the average uncial, and presumably primitive, we are led to inquire whether S has retained any of these important readings. On examination, it proves to exhibit the following: $-\tau\hat{\phi}$ for $\tau\hat{\eta}s$, ii. 8 and ii. 18; omission of $a\hat{v}\tau o\hat{v}$, ii. 18; $\hat{\omega}s$ άνθρώπου, iv. 7; ἄξιος, v. 12; ἀνατολών (plural), vii. 2 and xvi. 12; εἶδον όχλον πολύν, vii. 9; έξωθεν, xi. 2; εἰς αἰχμαλωσίαν repeated, xiii. 10; αὐτῆς (for τῆς γῆς), χνii. 4; μεθύουσαν ἐκ, χνii. 6; ὑπάγει, χνii. 8; ἔπεσεν repeated, xviii. 2; insertion of oi before ἀληθινοί, xix. 9; omission of τά before χίλια, xx. 6; γέγοναν, xxi. 6;—also (nearly) insertion of αὐτῶν Θεός, xxi. 3. S thus goes with A in an appreciable number of its most notable and approved singular readings (see especially note on xxi. 6, p. 49 infr.).
- 5. S with %.—This is, as we have seen, an exceptional MS.; and we have seen that its relations with S are exceptional likewise. It exhibits a text fundamentally at one with the consent of ACP, yet with a large alloy of foreign and inferior metal. And S, as has been shown, agrees with it, on the whole, more extensively than with any other, the excess of agreement lying chiefly in the class of cases where & diverges in a direction away from the rest. That is to say, S agrees with &, not only in so far as & represents the average uncial, but (largely) in the individualisms, often

fourth; its preponderance in that class being so great as to overbalance the higher figures attained by other MSS. in the other classes.

In the case of C, taking the MS. in its imperfect condition as it stands, the actual amount of agreement with S is, as might be expected, less than for any other (198): but if we assume that in the lost parts of it the proportion of agreement was the same as in the extant parts, the corrected total (as above, pp. liv, lv, lvi) will be about 311, little short of the total shown by \aleph , and greater than for any of the rest. As the MS. stands, the distribution of the 198 instances, though similar to that in A and P, shows a more rapid diminution in passing from the quaternary class (a) downwards, than in A or even P. And when we rectify the figures for C, this unevenness of distribution will be enhanced; for the probable increase of the total number of instances, from 198 to 311, will, as has been shown, fall presumably in class a mainly. Thus for C, if entire, it would probably be found that its agreements with \aleph , which in class \aleph are fewer even than for P, would in class a be almost as many as for \aleph .

IV.—Interpretation of numerical Results.

These numerical results, thus analyzed, give us an insight into the relation borne by S to the text of the five MSS. severally.

- 1. S with Q.—The text of this MS. is, as has been shown above, of a type distinct from that in which the other four uncials tend to consent, and coincides largely with what may be styled the cursive text. The facts now established, of the relation between Q and S, are:—That S agrees less frequently with Q than with any of the other four; that with Q alone its agreements are less numerous than its disagreements; that this comparative infrequency of agreement lies chiefly in the classes where Q occurs in combination with two or three of its brethren; but that, where Q stands alone among the MSS., or with but one other of them, S shows a relatively larger tendency to side with Q, and that the number of cases where S thus sides with Q (usually supported by many mss.) against the rest is considerable. It follows, therefore, that, on the whole, the text of S is mainly of the uncial type; that its adhesion to this type is most manifest where the MSS. are most agreed inter se; but that into it there enters an admixture, of secondary but appreciable amount, of a text of the Q-type.
 - 2. S with P.—The text in this case we have found to be of normal

far the lowest number. Thus & has in this class parted company with A, and now heads the list; Q following, though at a long interval; then A; then P; and finally C.

III.—Analysis of the Figures arrived at in II.

We are now in a position to analyze the figures above arrived at, and thus to prepare for interpreting their import as regards the relation borne by the MSS. severally to S.

In the case of Q, the total of its agreement with S, which as we have seen is much less than for any one of the other MSS. (218 instances), would be small indeed, if it were not more strongly represented (relatively to the others) in classes γ and δ than it is in classes α and β . In other words, S tends towards Q with greater relative frequency where Q stands alone or as one of a pair of MSS., than where it stands in a ternary or quaternary group.

In the case of P, the results stand in sharp contrast to those arrived at for Q. Not only does the total of its agreement with S (285 instances) largely exceed that of Q, but it shows its highest figures where Q is lowest, in the ternary and quaternary classes, and its lowest where Q is highest, in the class of pairs and in that of single instances,—dropping very abruptly as one passes from the two former classes to the two latter. Thus the support of P to S is relatively much more frequent where P is one of a ternary or quaternary group, than where it stands apart, or paired with one other MS.

The case of A yields results numerically akin to those found for P. The figures are nearly the same as regards the total (290), and are similarly distributed, though not so unevenly, among the four classes, with a drop in passing from α and β to γ and δ , in the same direction as in case of P, but less in amount.

The case of \aleph stands by itself, differing in more than one respect from the rest. For it the total of agreement with S (330) is higher, as we have seen, than for \aleph , A, P, or Q,—higher probably than even for C; but the distribution of its instances of agreement among the four classes is less unequal than for any other MS. It alone cannot be said to stand low in any one of the four classes; though not first in α , β , or γ , it keeps close to A in all three classes, and rises far above A and all the rest in the

Of, the 330 agreements of S with \aleph : 119 are in the quaternary groups (\aleph A C P, 66; \aleph A C Q, 18; \aleph A P Q, 9; \aleph C P Q, 26); 89 in the ternary (\aleph A C, 7; \aleph A P, 45; \aleph A Q, 10; \aleph C P, 5; \aleph C Q, 2; \aleph P Q, 20); 50 in the binary (\aleph A, 13; \aleph C, 5; \aleph P, 11; \aleph Q, 21). In 72, \aleph stands alone.

Of the 198 agreements of S with C: 132 are in the quaternary groups (*ACP, 66; *ACQ, 18; *CPQ, 26; ACPQ, 22); 40 in the ternary (*AC, 7; *CP, 5; *CQ, 2; ACP, 18; ACQ, 4; CPQ, 4); 19 in the binary (*C, 5; AC, 12; CP, 1; CQ, 1). In 7, C stands alone.

[The probable corrected totals will be (see above, p. liv)—Agreements, 311: quaternary, 207; ternary, 63; binary, 30; sole, 11.]

If, again, we examine our four classes, α , β , γ , δ , to ascertain how the five MSS. severally stand in each class, we find the following results:—

For the above 141 cases where the groups are quaternary (class a): Q agrees with S in but 75 cases; P in 123; A in 115; N in 119; C in 132. Thus in this class, N and A are nearly on a par as supporters of S; P but a trifle above them; Q is considerably the lowest of all, and C the highest, even in its incomplete state [if it were complete, the figure would presumably exceed 200, as above].

For the above 127 cases where the groups are ternary (class β):—

Q agrees with S in but 52 cases; P in 104; A in 96; * in 89; C in 40 [corrected, 63]. Thus * and A change places, but keep pretty close together, and P not much above; Q being still distinctly the lowest: but C now falls below *, A, P, the highest place belonging in this class to P.

For the above 106 cases where the groups are binary (class γ):—

Q in this class stands among the first, agreeing with S in 51 cases; P in 40; A in 52; \aleph in 50; C in 19 [corrected, 30]. Thus \aleph and A are even closer together than before; but P is now distinctly below them, and C still lower than in class β ; while Q has passed from the lowest to almost the highest place,—by a shade higher than \aleph and lower than A. In this class the figures for the several MSS. are less unequal than in α or β , except for C, which even as corrected is far behind the rest; but A is slightly first.

For the above 164 cases where the MSS. stand single (class δ):—

Q appears in this class as agreeing with S in 40 cases; P in 18; A in 27; N in 72, far exceeding the rest; C in but 7 [corrected, 11],

than) that found under (a), so far as this, that much more than half—almost three-fifths—belong to groups which exclude Q, as follows.—To group **%** A C, 7 belong; to **%** A P, 45; to **%** C P, 5; to A C P, 18; in all, 75: as against 52 belonging to groups containing Q, viz., 10 to **%** A Q; 2 to **%** C Q; 20 to **%** P Q; 4 to A C Q; 12 to A P Q; 4 to C P Q.

CLASS (γ) .—Where two MSS. agree with S, i.e., where they give it their support in pairs; of which there are, in all, 106.

Here we are met by a different result. Of these pairs, those into which Q enters are not far from equal in number with those which exclude it, 51 against 55. Of the latter class, the pair *A numbers 13; *C, 5; *P, 11; A C, 12; A P, 13; C P, 1. Of the former, *Q, 21; A Q, 14; C Q, 1; P Q, 15.

CLASS (δ).—Where but one MS. agrees with S, of which the instances are 164 in all.

Here, as under (γ) , Q stands high, the readings which it alone of the MSS. supports being 40, largely exceeding those supported by A, which are but 27, or by P and C, which are but 18 and 7 respectively. But a new fact comes now to light as regards \aleph , which under this head proves to stand highest, supporting S in no less than 72 instances.

Reverting now to the totals (as given above, p. lv) of agreements between S and * A C P Q severally, we find that the figures, when rearranged in view of the group-distribution, yield for each MS. the following results:—

Of the 218 readings in which S agrees with Q: 75 belong to the quaternary groups (*ACQ, 18; *APQ, 9; *CPQ, 26; ACPQ, 22): 52 to the ternary (*AQ, 10; *CQ, 2; *PQ, 20; ACQ, 4; APQ, 12; CPQ, 4): 51 to the binary (*Q, 21; AQ, 14; CQ, 1; PQ, 15). In 40, Q stands apart from the rest.

Of the 285 agreements of S with P: 123 are in the quaternary groups (*ACP, 66; *APQ, 9; *CPQ, 26; ACPQ, 22); 104 in the ternary (*AP, 45; *CP, 5; *PQ, 20; ACP, 18; APQ, 12; CPQ, 4); 40 in the binary (*P, 11; AP, 13; CP, 1; PQ, 15). In 18, P stands alone.

Of the 290 agreements of S with A: 115 are in the quaternary groups (*ACP, 66; *ACQ, 18; *APQ, 9; ACPQ, 22); 96 in the ternary (*AC, 7; *AP, 45; *AQ, 10; ACP, 18; ACQ, 4; APQ, 12); 52 in the binary (*A, 13; AC, 12; AP, 13; AQ, 14). In 27, A stands alone.

of them, it appears that we are to compare these 198 cases with a total of 342 only; in other words, that if the MS. were entire, the 198 would be increased to something over 310. The proportion of agreement with S, therefore (so far as can be judged from the extant part of C), is considerably higher (about 58 per cent.), and that of disagreement correspondingly lower (about 42 per cent.), for C than for any of the others, except N, which it closely approaches.

This result is not, however, to be absolutely relied on, for we cannot be sure that the amount of agreement with S was as great in the lost parts of C as in the extant parts (see above, p. liv).

The result, then, of the comparison of S with the uncials (setting C aside for the moment because of the uncertainty that attaches to its statistics) is, that S has the maximum of uncial support from \aleph , and the minimum from Q: the instances of agreement being over 61 per cent. for \aleph , and under 41 for Q, out of the total list of 538 readings; while the percentage for P is nearly 53 and that for A a shade higher—nearly 54. [That for C is probably intermediate between that for \aleph and that for A.] Thus Q is the only MS. for which it is under 50 per cent.

II.—Variation of this Amount according to Group-distribution of the MSS.

This comparison may be pressed farther, and fuller results may be obtained, by examining our list, and classifying the readings it records according as they are severally attested by one, two, three, or four MSS.

The 538 places on the list, when thus classified, fall into four divisions, as follows^a:—

CLASS (a).—Where four MSS. agree with S, i.e., where it is supported by quaternary groups; of which places there are, in all, 141.

Of these, the largest proportion, 66 (nearly one-half of the whole number) belong to the group \times ACP, *i.e.*, the one group which excludes Q; leaving 75 to the groups into which Q enters, of which 18 belong to \times ACQ, 9 to \times APQ, 26 to \times CPQ, 22 to ACPQ.

CLASS (β).—Where three MSS. agree with S, i.e., where the groups are ternary; of which cases there are, in all, 127.

Under this head the figures yield a result similar to (but more marked

^{*} The reader who is not disposed to go into numerical details may omit this section (II.), and pass on to section III., in which he will find the results summed up.

CHAPTER IV.

THE GREEK TEXT UNDERLYING THE VERSION S.

I now apply myself to test the text that underlies S by comparing it with the text of the MSS., collectively in groups, and severally, by means of the appended collection of readings (list I, Appendix, pp. exxv, sqq.) on which this investigation is based.

This list enables us to exhibit the facts of the case in a numerical form. It sets forth (as above stated, pp. xlii, xliii) in 538 places where the evidence of S is available, all the noteworthy variants which have more or less divided uncial evidence, none being omitted which even one uncial attests, if corroborated by any appreciable evidence of cursives, or by a Latin or Syriac version, or if approved by sufficient critical authority.

I.—Numerical Expression of Amount of Agreement between S and each MS.

I find that in these 538 places—

S agrees with Q 218 times: so that in nearly three-fifths (320) of the cases before us it is opposed to Q.

S agrees with P 285 times; so that the cases where it is opposed to P are but 253—considerably less than half (·47) of the whole number.^a

S agrees with A 290 times; the cases of agreement being very slightly more, and those of disagreement (248, being 46 of the whole) as slightly less, than are shown by P.

S agrees with 3 330 times. Here, therefore, S finds most support, and the cases of disagreement are 208, less than two-fifths of the whole.

S agrees with C (which I take last in order because of the rectification needed by its figures) 198 times. But inasmuch as in 196 of the places in our list C is wanting, and is forthcoming therefore for but 342

^a These figures require slight correction, inasmuch as P is wanting in rather more than twenty of the 538 places.

purely representative of the uncial consent,—debased, rather, by admixture of an alien element of unknown but early origin. A excels the rest in this, that it alone is characterized by singular readings which are to be accepted, not as divergencies from a standard text, but as survivals of the primitive and authentic text whence its brethren have diverged.

NOTE PREFATORY TO CHAPTER IV.

If the missing part of C were recovered, it is presumable that most, if not all, of the numerical details of the following Chapter would be modified.

(1) The readings attested by C alone would be probably increased from 7 to 11 or 12.—
(2) Of the 72 attested by N alone, 32 occur where C fails; some of these, therefore, would probably be transferred to the group N C. Similarly; of the 27 of A, of the 18 of P, and of the 40 of Q, many would pass to A C, C P, C Q, respectively.—(3) Of the groups N A (13 instances), N P (11), N Q (21), A P (13), A Q (14), P Q (15), for like reasons as above, many would be transferred to N A C, N C P, N C Q, A C P, A C Q, C P Q.—(4) The groups N A P, N A Q, N P Q, A P Q, number respectively 45, 10, 20, 12. Many transfers would be made from these to N A C P, N A C Q, N C P Q.—(5) An instance of the group N A P Q, in a place where C fails, might be changed into an instance of all MSS. concurring, and would thus pass out of our total list. But in point of fact, no such instance occurs.

Hence it follows:

(1) That the total number of 538 instances would probably be increased by a few singular readings of C; possibly to 542 or 543.—(2) That, as regards head δ , against this small increase in it, due to C, would be set a decrease under each of the other heads; the result being that the instances under head δ would be on the whole diminished in number.—(3) That, as regards head γ , the four binary groups containing C would each receive an increase (corresponding to the decrease affecting \aleph , A, P, Q, severally, under head δ); while the remaining six groups would be diminished. Under this head, then, as under δ , there would probably be a decrease on the whole.—(4) That, as regards head β , the decrease under the six binary groups which exclude C would appear in the form of an increase in the six ternary groups containing C; while each of the remaining four (\aleph AP, \aleph AQ, \aleph PQ, APQ) would be diminished. But the range of probable diminution is very large in APQ, and much larger in \aleph AP; and it is therefore doubtful whether, on the whole, the number of ternary groups would be increased or decreased.—(5) That, as regards head a, there would be an increase in the four groups which include C; and against this increase there would be no counter-decrease under \aleph APQ (see above).

Thus (finally), the total number of cases would be increased, to a possible maximum of nearly 545; the distribution under each head would be altered, with the general result that the number under each of the heads δ , γ , (β doubtful) would be decreased, but under head α largely increased; and the position of C, as the most frequent constituent of the groups, especially the quaternary, and as the most constant representative of the normal uncial text, would be rather strengthened.

Westcott and Hort, the last only; but (doubtfully) μov , ii. 7; $\epsilon \gamma \acute{\omega}$, v. 4; δ (before $\mu \epsilon \tau'$ $\alpha \dot{v} \tau c \hat{v}$), xix. 20; $X \rho \iota \sigma \tau c \hat{v}$, xxii. 21; and a few other Q-readings. In nearly all these, Q has large cursive support.

It is clear then that A is, from this point of view, pre-eminent among the MSS. Of its 81 singular readings, Westcott and Hort adopt 13, and admit with reserve more than twice as many more. Weiss adopts 31. Even Tischendorf accepts 13,—a larger proportion than of those of his own MS., & (15 of 115). The other two editors, as we have seen, admit hardly any reading on the sole testimony of &, or of C, P, or Q. In eight places, A stands as the sole MS. witness for readings, including some of the highest importance, which all the critical editions above cited concur in accepting; whereas not one place can be found in which any other MS. holds such a position of authority. In three other places there is a like unanimity in its favour, qualified only by notes of doubt in the edition of Westcott and Hort. But one such instance appears where \(\mathbb{N} \) is the sole witness, and not one for any of the other three. Thus it is from A alone of the five that the text has received independent contributions towards its rectification, appreciable in number and in value. Of it alone we can affirm that, where it stands as sole witness, it is signally right so often as to indicate the presence in it of an element of peculiar value and of probably primitive authority.

4. Summary of results as to the MSS. severally.

To sum up:—

Of the three older MSS., C, and of the two later ones, P, exhibit on the whole a more fairly normal uncial text than the others do; the deviations of C being due mainly to deficiencies on the part of the scribe; those of P mostly to the influence of a distinct type of text. The remaining three deviate much more largely. Q is a late MS. with a text studiously conformed throughout by a careful hand to that cursive type which in P appears only to a limited extent, and from which A and N, and still more, C, are in the main free. N, over and above its abounding errors of negligence, presents a text, ancient undoubtedly, but far from being

^{*} It is to be borne in mind that I restrict our examination to the variants which are perceptible in S. If I were to include variations in orthography and grammar, the case for A would be still stronger. It exhibits many archaic forms, evidently retained from the primitive text, which the other MSS. have lost.

(ἀποκτείνει); xiv. 8 (om. ἄγγελος). But they adopt unreservedly, xxii. 21 (τῶν ἀγίων without πάντων).

From A sole, Tischendorf adopts $\dot{\omega}_{S}$ $\dot{a}\nu\theta\rho\dot{\omega}\pi\sigma\nu$, iv. 7; omission of $\dot{\eta}\mu\hat{a}_{S}$, v. 9; $\alpha \xi ios$, v. 12; $\epsilon \xi \omega \theta \epsilon \nu$ (for $\epsilon \xi \omega$), xi. 2; repetition of ϵis $\alpha i \chi \mu \alpha \lambda \omega \sigma i \alpha \nu$, xiii. 10; ἄνθρωπος ἐγένετο, xvi. 18; αὐτῆς, xvii. 4; μεθύουσαν ἐκ, xvii. 6; έπεσεν (bis), xviii. 2; omission of ἀπὸ τοῦ Θεοῦ, xx. 9; γέγοναν, xxi. 6; πάντων without τῶν ἁγίων, xxii. 21; omission of ἀμήν, xxii. 21. In all these places Weiss concurs, except xi. 2 (where he prefers the reading of Q); and he adopts moreover from A the omission of αὐτοῦ, ii. 18; $\epsilon \sigma \tau i$ without a, v. 13; omission of the second $\delta \iota a$, vi. 9; $a \nu a \tau o \lambda \hat{\omega} \nu$, vii. 2 and xvi. 12; καί for the first μήτε, vii. 3; εἶδον ὄχλον πολύν, vii. 9; καί for ον, ib.; ἀστραπαί before φωναί, viii. 5; omission of αὐτοῖς, xi. 12; ἴσχυσεν, xii. 8; βασανισθήσονται, xiv. 10; ὑπάγει, xvii. 8; οἱ ἀληθινοί, xix. 9; omission of τά before χίλια, xx. 6; insertion of αὐτῶν Θεός, xxi. 3; έγω είμι, xxi. 6; δυσμων before νότου, xxi. 13; insertion of καί after ὄσον, xxi. 16; $\epsilon \nu$ for $\epsilon \pi \ell$, xxii. 16. Westcott and Hort agree with Tischendorf as to xi. 2, and with both Tischendorf and Weiss as to iv. 7, v. 9, xiii. 10, xvii. 4, xvii. 6, xviii. 2, xxi. 6 ($\gamma \epsilon \gamma o \nu a \nu$), xxii. 21 (om. $d \mu \dot{\eta} \nu$); also (doubtfully) v. 12, xvi. 18, xx. 9. They admit moreover, but with doubt, the readings accepted by Weiss (as above) of ii. 18, vii. 2, vii. 3, viii. 5, xii. 8, xvi. 12, xvii. 8, xix. 9, xx. 6, xxi. 3, xxii. 16. Of the A-readings which the other two editors reject, they adopt $\tau \hat{\varphi}$ for $\tau \hat{\eta} s$, ii. 8, ii. 18; omission of τεσσάρων, ix. 13: and they mark in their text as doubtful, or place on their margin, about a dozen more.

From C sole, but two readings appear to have been received, and that into but one edition (Westcott and Hort's), and with doubt:—omission of final $\mathring{a}\mu\mathring{\eta}\nu$ (vii. 12), and $o\mathring{v}$ (for $o\mathring{v}\tau\epsilon$) $\mu\epsilon\tau\epsilon\nu\acute{o}\eta\sigma a\nu$ (ix. 20). In the margin of the same edition two C-readings also are noticed:— $\mathring{\epsilon}\chi\epsilon\tau\epsilon$ (ii. 10); omission of $\mathring{o}\tau\iota$ (ii. 14).

From P sole, no variant has been received into any of these three editions, except (doubtfully) by Westcott and Hort, the omission of $\dot{\epsilon}\pi$ (xxii. 5): but all three adopt the interpunction after $\dot{\alpha}\pi$ $\check{\alpha}\rho\tau\iota$ (xiv. 13), and after $o\dot{\nu}\kappa\dot{\epsilon}\tau\iota$ (xviii. 11), for which it is the only uncial authority.

From Q sole, Tischendorf adopts a $\check{\iota}\mu\alpha\tau\alpha$, xviii. 24; a $\check{\iota}\tau\hat{\varphi}$, xxi. 6: Weiss, $\check{\epsilon}\xi\omega$, xi. 2; $\check{\epsilon}\chi\sigma\nu$, xvii. 3; $\mu\alpha\rho\gamma\alpha\rho(\tau\alpha\iota\varsigma$, xviii. 16; $\check{\delta}$ $\Theta\epsilon\check{\delta}\varsigma$ $\check{\epsilon}\pi$ a $\check{\iota}\tau\check{\delta}\nu$, xxii. 18:

^{*} In this place, * A C stand neutral, and Q alone opposes P.

where to tend against the rest, from the cursive to the uncial type, such as the remarkable mss., 36, 38, 79, 87. Moreover, Latin attestation in many instances confirms the singular readings of \aleph , A, C, and P, even where cursive confirmation is scanty: in case of \aleph or A more frequently than of C or P.

3. Value attached to each MS. by critical Editors.

In order to test farther the comparative value of the five MSS., as inferred from the character of the singular readings of each, it is worth while to inquire, Of which of them have the singular readings most frequently commended themselves to the judgment of the best textual critics? To answer this question, I refer^c to the Greek Testaments of Tischendorf (8th edition), and of Westcott and Hort; and with them to the more recent and very carefully considered text appended to Bernhard Weiss's elaborate textual study of the Apocalypse.^d The results are as follows:—

From \aleph sole, Tischendorf adopts its reading of i. 11 (Zμύρναν; also ii. 8); i. 15 (πεπνρωμένω); ii. 19 (om. σον); v. 11 (ins. ω΄); v. 13 (om. [α] ἐστι); vi. 13 (βάλλονσα); ix. 11 (ins. ωؒ); xiii. 2 (λεόντων); xvi. 6 (αἴματα); xviii. 12 (μαργαριτῶν); xxii. 27 (δποιῶν); xxii. 8 (βλέπων καὶ ἀκούων); xxii. 15 (ποιῶν καὶ φιλῶν); xxii. 18 (ἐπ΄ αὐτὸν δ Θεός). Of these, one only (μαργαριτῶν) is accepted by Westcott and Hort (not without doubt), and by Weiss (undoubtingly). Apart from these places, Weiss admits into his text ποιήσει (for ποιήση, xiii. 15) from \aleph alone, with confidence (as in the former case) Westcott and Hort, to their margin only; and with the same or similar uncertainty they give the above readings of v. 11, v. 13, xiii. 2, xxi. 27; and also read with \aleph , xi. 4 (ἐνώπιον without art.); xiii. 10

^a Such instances are :—for ℵ, with 36, xix. 17; with 38, xvi. 15:—for A, with 36, xvi. 4; with 38, xvi. 12; xxi. 6:—for P, with 79, xix. 10. See farther, p. lxiv, infr.; and Appendix, List II, 1 and 2.

b See e.g., for ℵ; i. 15; ii. 21; iii. 3:—for A, ii. 22; iv. 7; vii. 9:—for C, xiii. 17; xviii. 23; for P, xviii. 11. So also in some of the places in last note. See farther, p. lxiv.

^c For the reasons stated, note to p. xlv, I do not refer to Lachmann's edition. Those of Griesbach (1774—1806) and Scholz (1830–36) were likewise formed too early for our purpose.

^d Die Johannes-Apokalypse (in Gebhardt and Harnack's Texte u. Untersuchungen, VII. Band, Heft i.), Leipzig, 1891.

^e See Weiss, pp. 129, 131.

in P only as a tendency) towards a type of text distinct from that of its elder brethren—the text of the ordinary cursives. It is hardly an exaggeration to say of the isolation attributable to Q, that it is not merely a distance removing it from the other MSS. in degree, but a difference separating it from them in kind, such that Q (if considered irrespectively of age) is to be classed in text with cursives, in script alone with uncials. Whatever value attaches to it lies mainly in the fact that it is, by some two hundred years, the earliest manuscript witness to the normal cursive text of the Apocalypse as a whole.

Of P it may be affirmed, in view of the contrast between it and Q, that it presents, in the main, a substantially ancient text, far though the MS. itself fall short of NAC in age. Its late date, no doubt, makes itself felt in the tendency (above noted) of its singular readings towards the cursive type, to which nearly half of them approach. But the total number of such readings is not great, and the tendency so manifested does not appreciably affect the general character of the text; which, considering the late date of the MS., is surprisingly true to the uncial consent.

Of the singular readings of C, there is little to be said. They are fewer than for any other MS.; they show no appreciable leaning towards the cursive text; they present no character of special interest.

Neither of the two remaining MSS. is so free as C, though both are more free than P, from traces which may be due to the influence of the rival text. A, and in a less degree N, deviates now and then in directions whither many cursives go with it. But of the singular readings of N on our reduced list, some few are worthy of notice; while those of A are very seldom such as may safely be let pass without consideration. Indeed, the question not seldom arises, whether, in some at least of the cases where N, and (still more) where A, has for its singular readings extensive cursive support, it may not be concluded—not that the sole uncial errs in company with many cursives; but rather, that some (now and then, most) cursives have retained a right reading in common with the sole uncial. It is also noteworthy that now and then N, and A perhaps more frequently, is corroborated in a singular reading by two or three only—sometimes but one—of the exceptional cursives whose text is found else-

^{*} See e.g. v. 11, where \aleph with most mss. reads $\dot{\omega}$ s before $\phi\omega\nu\dot{\eta}\nu$: and again, xx. 6, where A with most mss. omits $\tau\dot{\alpha}$ before $\chi\dot{i}\lambda i\alpha$ —in each case, without farther uncial authority.

we find that P agrees with it 160 times; Q but 58: while P opposes it but 68 times; Q, 181 times.

Thus the isolation of Q among the MSS., already indicated in the earlier stage of our inquiry, becomes more pronounced as we study it farther. For we find (1) the bona fide variants in which it stands alone are half as many again as those recorded for \aleph , eccentric though the text of that MS. is; they are much more than double the number for A; not far from four times the number for P; and probably six times that for C. And (2) it turns out that when we compare Q with P, taking the combination \aleph A C as standard of reference, the deviation of Q is over 78 per cent., while that of P is under 28. Or, if we prefer \aleph A as standard, the deviation of Q is still over 75 per cent.; that of P barely exceeds 28.

2. Tendency of each MS. towards, or away from, the cursive text.

Yet these numerical results, striking as they are, give but an inadequate representation of the character that belongs to Q relatively to its brethren.

In order to appreciate that character, we must recall the fact, above touched on, that, far from being truly singular in the 178 places where it stands apart from the other MSS., it has in most of these places the support of some cursives,—usually of many, sometimes of nearly all, of them. Even if we turn back to our original unreduced list, which shows over 200 places where Q so stands (including the rejected readings), the total number of variants of Q in which it has little or no cursive support is but 40,—less than one-fifth; whereas for P it is 35 out of some 65, more than half—a proportion largely exceeded in case of each of the older uncials. The characteristic fact disclosed by a study of the singular readings of Q is, then, that the position of standing as sole uncial at the head of a train of cursive authorities for a variant—a position not frequently held by P, very rarely by C, A, or N,—is usual, indeed habitual, in case of Q.b The quality, as well as the quantity, of these instances, compels us to regard them as a transition on the part of Q (appearing

^a See note ^a, last page.

b The readings where one MS. deviates from its brethren with large cursive confirmation are —for Q, 173 out of a gross total exceeding 200 (see p. xliii); for P, 30 out of between 60 and 70: while for the older MSS. such instances are so rare as to be hardly worth notice or reckoning—for C, 2 out of 40 or 50; for A, 14 out of about 150; for N, but 22 out of over 300.

1. Divergence of each MS. from the rest.

Our first inquiry must be, What does this list show to be the amount, numerically stated, of *bona fide* textual divergence (as distinguished from mere clerical inaccuracy) of each MS. from the consent of the rest?

For Q it is large—markedly larger than for any of the others; the number of variants in which it stands apart from them being (as above) 178.

Its contemporary (or perhaps junior) P, shows in strong contrast to it in this respect, standing apart in but 46 variants.

For C the amount is less than for any other—but 17. If, however, the MS. were entire, the total would probably amount to 25 or even 30; but, even then, it would be the least divergent of the MSS.

For A the amount is 81; largely in excess of that recorded for its contemporary C, and considerably above the record for P.

Yet higher than A, but still below Q, ranks * in this comparison; the amount recorded for it being 115.

To bring out yet more definitely the character of Q through the contrast between it and P, we may assume that the consent of A C, the three oldest MSS., represents the consent of the uncials, and use it as our standard by which to compare P with Q. This combination, A C, occurs 122 times in our list. The result proves to be that P is with A C 87 times; Q but 26 times; while P is opposed to A C but 34 times^a; Q, 96 times.

Or, again, to avoid the uncertainty attaching to the combination *AC by reason of the imperfect state of C, we may take as our standard of reference the consent of and A, which will be a fairly true standard, inasmuch as these two MSS., though each of them deviates largely from the normal text, deviate usually in different directions; so that the readings in which they agree form a text nearly free from the divergent element of each. This combination occurs 239 times; and on comparison

^a Not, as might have been expected, 35 = 122 - 87; for in one place where \mbox{N} A C concur, P deficit. So again, P deficit in eleven places where \mbox{N} A concur, and therefore opposes them not 79 = 239 - 160 times, but 68 = 87 (as next page).

most intelligently, written; and comes nearest to giving a true presentation of the normal uncial text. The other two are more extensively affected by inaccuracy, to a degree which, in case of \aleph , seriously impairs the authority of the MS. (as regards the Apocalypse), by reason of the nature as well as the number of the errors which disfigure its text. In case of A, the errors are not only fewer but far less grave; and though it is not so free from blemishes as C, yet (and as we shall see further on) it exhibits other characteristics which more than redeem its credit, and add to its readings a value beyond that which attaches to those of the rest.

(ii) To the two later MSS., P and Q, two characteristics belong in common:—(1°) that compared with the elder group, they are little blemished by mere copyists' blunders; (2°) that each, where it stands apart from its fellow-MSS.—but Q much more than P-tends towards the common cursive text. They belong to a later age, when mere errors of transcription had (probably by a tacit and gradual process) been weeded out, and when, moreover, a second form of text, amounting to a distinct recension, originated we know not how, or how early, had asserted its place beside the presumably older text, which in process of time it in great measure superseded. To that older text P, in the main, adheres: the extent to which it was affected by the later text is measured by the number of readings (some 30) where in separating from the MSS. it is supported by many mss., together with more (some 15) where the combination P Q is so supported. Q, on the other hand, in its singular or quasi-singular readings, is (not, like P, exceptionally, but) habitually on the side of the cursives, showing in all only some 35 (barely one-sixth of its total) that can be reckoned even as subsingular.

IV.—Character of the MSS. severally, as regards textual Value.

Dismissing now the long list, with its encumbering detail of readings which attest hardly anything except the shortcomings of the several scribes, I proceed to consider our reduced list, as printed below, pp. cxxv, sqq.

This list, though it still includes many readings of no avail towards the determination of the true text, exhibits (I believe) none that will not serve in this inquiry, as indicating the affinities of the attesting MSS., inter se, or with the mss., or the versions, whose readings I have compared. The passages entered in it, as reduced, are 538 in number, and the MS. variants recorded exceed 1100.

large a proportion of cases, as to be speak the hand of a scribe who was less intelligent than industrious, though careful and painstaking, and provided with a good exemplar.

P stands well; both as to the fewness of its singular readings (less than the probable corrected number for C, not nearly half of the number of that for A, and little over one-fifth of that for N, and as to the small proportion of them (much less than one-third) that consists of mere blunders or oversights. But here a new fact (to be considered more fully further on) is noticeable, that of the retained singular readings (46 in all), a large number prove to be singular only relatively to the uncial standard, nearly half being attested by ample cursive evidence; a thing which seldom occurs in case of N, and more seldom in case of A, or C,—the singular readings of those MSS. having, for the most part, little support from mss. It thus appears (1°) that P is a carefully written MS.; and (2°) that, though later by three or four centuries than N, A, or C, it keeps close in the main (but not altogether), to the text represented by their consent. It represents, apparently, an archetype akin to them, but admits (though sparingly) an element akin to the common cursive text.

Q on the contrary stands widely remote in text from all the other MSS. Its singular readings are more in gross number than those of P, or C, or A, though not so many as those of S. But the proportion of negligible ones among them is much less than even for P. And it is so much less than for & (for which the proportion has been shown to be exceptionally large), that the residue retained for consideration is much larger for Q than for & (178 against 115), very much larger (therefore) than for any other MS. For Q, as for P, I reserve these singular readings for subsequent examination, stating merely for the present that of the total 178, very few are truly singular, nearly all being supported by many, often a majority, of the mss. Q is thus shown (1°) to be a MS. more carefully executed even than P; but (2°) to tend much more strongly into deviation from the normal uncial towards the normal cursive text. To this tendency, which is the characteristic predominant in Q, and not to any want of skill or care on the scribe's part, the wide divergency of this MS. from its brethren is in the main due.

Thus our results are, that-

(i) Of the three greater MSS., C is the most carefully, though not the

in any other MS. So many of its variants in fact are unquestionably mere scribe's blunders, as to cast a doubt on some of the 115 which I retain; and I should hardly feel justified in retaining so many, even of those that seem possible readings, were it not that in each one of this latter class has support, though scanty yet appreciable, from some one or two cursives of credit, or from a Latin version, or (as we shall find to happen in not a few notable cases) from S. I conclude, therefore, (1) that the text of the Apocalypse presented by his one executed by a scribe who, through haste or incompetence, was careless in his work; and moreover, (2) that the exemplar which he followed contained a textual element foreign to the normal uncial text, which element now finds only a rare and partial support in secondary authorities, mss. and versions.

A also has a text seriously affected by inaccuracy. Yet the number of its singularities, though large, is little more than half of that which shows; and of these the greater part (81) are worthy of consideration—many of them (see below, p. lii) being accepted as certainly right by the best critics. Even of the rejected ones, few are absurd or impossible; in fact, some of those which I exclude from consideration have been more or less confidently approved by Lachmann (though by him alone)^a I conclude (1) that the scribe of A was superior in carefulness, and still more in intelligence, to the scribe of S; and (2) that he had before him an exemplar embodying a purer text.

C shows a much smaller amount of divergency than either of the former. Even allowing for the lost portion of it, we cannot suppose it probable that the number of singular readings exhibited by its text, when entire, was half as large as for A. But though C, thus regarded, appears in strong contrast with & (which has, probably, not less than four times as many), in another aspect it comes very close to &—as regards the large proportion of singular readings of the worthless sort, which for C as for & is, as we have seen, little short of two-thirds. This MS., therefore, presents a text deviating less than that of &, or A, from the presumable uncial standard; yet, where it deviates, deviating in such wise, and in so

^{*} It is to be borne in mind that when Lachmann constructed his text (first published in 1831), A was the only MS. fully accessible to him; X and P were as yet undiscovered; Q was unknown to him, and C but imperfectly known. It was inevitable therefore that, resting as he did solely on uncial authority, he should follow A too implicitly.

of A not much more than half, and that of P not much more than one-fifth, of the divergency of \aleph ; while that of C is presumably about one-fourth of the same. Again:—

Of the singular readings of \aleph :

Over 190 prove to be negligible; leaving 115 to be retained.

* Of those of A:

Nearly 80 prove to be negligible; leaving 81 to be retained. Of those of P:

Nearly 20 prove to be negligible; leaving 46 to be retained. Of those of \mathbf{Q} :

About 35 prove to be negligible; leaving 178 to be retained. Of those of C [probably over 70, if the MS. were complete]:

About 30 [50] prove to be negligible; leaving 17 [26] to be retained.

Thus the order of the MSS. in point of actual number of worthless singular readings to be neglected as blunders, is different from their order in point of divergency—except that \aleph still heads the list. A now stands second to it, but very far off; C (probably) third; then Q; and P last. But when the number of these blunders for each MS. is compared with its total number of singular readings (which is the true test of the clerical accuracy of each), the result proves to be as follows:—

Of the singular readings found in \aleph , nearly two-thirds (.62) are negligible; of those in C, (probably) a slightly smaller proportion; and of those in A, rather less than one-half (.49): while for P the proportion is but .28; and for Q (lowest of all) but .17.

It follows, therefore, that, as regards clerical accuracy, the two more recent MSS. stand higher—are more carefully executed and freer from errors of transcription—than the three older. More particularly:—

is, of all the five MSS., far the least worthy of regard as representing a defensible form of the text; it is aberrant rather than divergent from the rest, to the point of eccentricity. Not only does the number of its singular readings far exceed that of any of its brethren, but of these the proportion of quite worthless readings, set aside by consent of all critics (including even Tischendorf, notwithstanding his natural bias towards the MS. of his discovery,—see below, p. li), is much greater than

of S° with the MSS., it is clearly needless to encumber our inquiry with a multitude of what are not in any proper sense to be counted as variants, but merely as blunders—instances not of divergency in the normal text, but of aberrancy from it. For that purpose, accordingly, I have reduced the list by striking out all such instances—where a MS. stands alone, or supported only by two or three mss. of no special authority, in a reading of no intrinsic interest or value; retaining, however, all readings that have the authority of one MS.—either if (1°) commended by internal probability, or if (2°) confirmed by the approval of weighty critical authority, or by any appreciable support from mss., or by any of the Latin or either of the Syriac texts. In this reduced form I print the list in the Appendix to this Dissertation, below, pp. exxi, sqq.

III.—Character of the MSS. severally, as regards clerical Accuracy.

Before laying aside, however, the list in its longer or unreduced form, it is worth while to ascertain what is to be learned from it that may be of service in a preliminary study of the individual character, and comparative accuracy, of each of the MSS. It will show us (1°) in how many readings each of them stands alone, thus giving a measure of the independence of each; and (2°) what proportion of such readings, for each MS., is negligible or valueless, thereby testing the amount of error affecting each.

Of the five MSS., therefore, & is the one that diverges most independently. The divergency of Q is not much more than two-thirds, that

^a In this Chapter, I shall use S henceforth to denote the Greek text that underlies the Crawford Syriac.

contains a large element common to it with that which distinctively belongs to the better uncials, combined with an admixture, large, but not so large, of readings attested by less ancient authority. The greater part of the textual criticism of the Apocalypse takes the form (as every student of it knows) of the question, whether to accept, or to reject, the evidence of ACP, or three, or two or even one, of them, against that of Q and the bulk of the cursives. In this conflict of evidence it will be found that our translator—or the editor of the Greek text he used—though too often led aside to follow the many, adhered in the main to the tradition represented by the earlier and presumably more authentic few.

II.—Method adopted, and Objects pursued, in this Chapter.

As a preparation for an inquiry into the character and composition of the text on which our translator worked, it is important that we should enter into a detailed examination of the uncials severally; in order to enable ourselves to measure (1) the value of each of them as a standard, and (2) the affinity subsisting between the text of each and that of S. This examination, though a digression from our immediate subject, is really essential as preliminary to an investigation into the relations of the S-text; and it will moreover be found to possess some independent value as a study of the texts of the extant MSS. of the Apocalypse.

I have, accordingly, judged it necessary (and I believe it will be sufficient), for a satisfactory comparison—(1°) of each MS. severally with the rest, (2°) of S with each of them, and with each combination of them (binary, ternary, or quaternary)—to form a full list of all the places having more or less divided MS. attestation, where the evidence of S is available. This list contains over 850 words or sentences, in all of which one MS. (at least) varies from the rest: it excludes instances where all MSS. agree, as well as instances where S is indecisive (as in case of grammatical or orthographical variation, ambiguity, conflation, or the like).

But of the variants affecting these places, a large proportion are not only trivial in themselves, but are weakly attested—by a single MS. with little or no support. Such variants are plainly worthless as materials for the criticism of the text—the mistakes of a scribe writing carelessly, or following a damaged archetype which he was incompetent to decipher; they are of use only in so far as they serve to mark the character of the MS. in which they occur. For the purpose, therefore, of a comparison

that the Apocalypse is not to be accepted as an integral part of it, but must have been added as a supplement. It will be interesting, therefore, to investigate whether any relation of dependence, or at least of textual affinity, can be traced between the Armenian and either of the Syriac versions of this Book.^a Textual affinity may also be looked for between the Coptic and Syriac versions, inasmuch as the Coptic Church, being Monophysite, was in close communion with the Monophysite Syrian Church, from which, as I hope to show, both the Syriac versions proceed.

Under the head of Versions, therefore (apart from the Syriac Σ , of which I have already treated, and to which I shall revert further on), I confine myself to dealing with the Latin.

It is a happy circumstance, and a partial compensation for the comparative paucity of Greek manuscript authority, that the Latin attestation is, for the text of the Apocalypse, stronger and more varied than for any other part of the New Testament, except of course the Gospels. Besides the Vulgate, which gives valuable evidence, there is an almost complete text preserved in the Commentary of Primasius on the Apocalypse (pr), which, by comparison with the extensive citations of the Apocalypse in the writings of Cyprian, is proved to be (in the main) an "African" Old Latin text not later than the third century. Moreover, a large part of a text closely akin to, though not identical with, that of Primasius, has been recovered from a Paris Ms., the Codex Floriacensis, or Fleury palimpsest (h). Another version, quite distinct from these, and complete, has been found in the great Ms. (Vulgate, except as to Apocalypse and Acts) known as "Gigas," of Stockholm (g), which is presumably of the "European" type.

These then are the authorities—the Greek manuscripts, the Latin versions, and the Syriac version Σ , by comparison with which I seek to determine the affinities and estimate the value of the Greek text which underlies the version S.

Even a superficial inspection of the notes attached to the Greek text in Part I, infr., will suffice to prove that the text represented by S

^a If any such relation exists, it cannot be more than partial in extent; as is proved by the many instances in which the Armenian implies a Greek text different from that of S or of Σ . *E.g.* the word \hat{i}_{Pls} (iv. 3), which they render correctly, was read and rendered by the Armenian (and also by the Ethiopic) in the false form $i\epsilon\rho\epsilon\hat{i}s$ (as by \aleph A and two mss.).

better text; yet in value falls somewhat short of the earlier three. Of these, however, C (Cod. Ephrem Syri) is very defective, nearly two-fifths of the text of the Apocalypse being lost; while & (Cod. Sinaiticus), though entire, exhibits a text of this Book of quality distinctly below the normal standard of the MS.^a A (Cod. Alexandrinus), on the contrary, in this Book rises above its usual level so as largely to make amends for the deficiencies of the other two, and is thus to be accepted as the main authority for the text; taking in some measure the place which, in the greater part of the New Testament, is by consent of most critics accorded to B (Cod. Vaticanus), and going far to compensate for the absence here of that great authority.

Of the versions, I pass over the Ethiopic, Coptic, and Armenian, not in disparagement of their value, but merely because I am unacquainted with the languages in which they are written, and I distrust the second-hand knowledge of them which can be acquired through the medium of a Latin or other translation. Of the three, the Ethiopic Apocalypse is the one of best attested antiquity; on the age of the Coptic a doubt seems to rest. If the Armenian New Testament (ascribed to the fifth century) is rightly believed to be based, in the main, on the Peshitto, it follows

^{*} Some facts which have been noted concerning * may, perhaps, serve to account for the inferior character of its text of the Apocalypse.

Tischendorf assures us (Prolegomena to N.T. Sinait., pp. xxii, xxiii; 4to edition of 1863) that no contemporary corrections, made by the diorthote whose hand appears in the emendations of the text of the rest of the New Testament, are to be found in the Apocalypse. In it,"therefore, we have, as it seems, the text copied by the scribe from a single exemplar; not revised, as in the preceding Books, by a second person using a second exemplar. Moreover, there is reason to surmise that the single exemplar so used was not part of the same MS, as that from which the scribe derived his text of the previous Books of the New Testament. In the very opening of it, we are met by the singular fact that the heading and some part of the first column (thirty-two lines) are written (ib., p. xx, and note 1) by the person who in the rest of the New Testament acted as diorthote, but who wrote some Books of the Old Testament part of the MS. This may be accounted for by supposing that the New Testament scribe came to a standstill when he had completed the Epistles (on recto of fo. 126), his archetype (or archetypes—for he may have had three; (1°) Gospels, (2°) Paul, (3°) Praxapost.) containing no more; that his colleague, the diorthote of the other New Testament Books, having a copy of the Apocalypse, began (on fo. 126 verso) to write it as a supplement to the work of the former which he was engaged in revising :-- but that, after writing these thirty-two lines, he transferred his exemplar and the task of transcribing it to the other.

CHAPTER III.

PRELIMINARY STUDY OF THE GREEK TEXT OF THE APOCALYPSE.

I now proceed to consider our version in its relation to the original—in other words, to investigate the character of the Greek text on which it is based, which is, no doubt, the most important aspect in which it can be regarded.

I .- The Authorities for the Text.

The materials for the critical determination of the text of the Apocalypse are, indeed, far from deficient in amount or in variety. Early versions are forthcoming—Latin, Ethiopic, Coptic, and (of perhaps questionable antiquity) Armenian; besides early citations, considerable in number and extent, in writers Greek and Latin, Eastern and Western, ranging from Irenæus to Augustine. Five uncial manuscripts are extant (known as X, A, C, P, Qa), and about one hundred and eighty cursive numbers far short (no doubt) of those by which the copies of other parts of the New Testament are reckoned, yet seemingly enough for adequate attestation. But of the cursives, though not a few (perhaps a larger proportion than in case of any other New Testament Book) give important textual evidence, the majority contribute little or nothing towards establishing the best text: and of the uncials, the total available is weaker, in evidential value as well as in number, than elsewhere in the New Testament. Of the five, Q (Cod. Basileensis) is of the eighth century; but its text, as we shall see presently, is hardly to be distinguished from that of the average cursives of late date—inferior to not a few of them. P (Cod. Porphyrianus), though not earlier, but probably later, presents a

^{*} Designated B by Tischendorf; B₂ by Westcott and Hort. I prefer, with Tregelles and Weiss (see p. li), to avoid the confusion to which this designation tends, and to call it Q, as above.

the adverb A.Kix. 10, which S interpolates without authority, as does the Pococke, 3 Joh. 5.

It is to be added that, of the words above noted as common to the Pococke Epistles with S, none is met with in Σ , except $\prec bu$, by which Σ (but not S) renders $\delta \rho a \sigma u s$, iv. 3 (bis).

^{*} This interpolation in xix. 10, and the attempts to get rid of the $\delta\rho\alpha$ $\mu\dot{\eta}$ in that verse, and again in xxii. 9, may indicate theological bias; and a like cause may possibly account for the twice-repeated omission (perhaps more probably due to homeoteleuton) of the $\chi i\lambda \iota a$ ετη of xx. 3, 5. The rendering of $a\pi o\theta \nu \dot{\eta} \sigma \kappa \omega$ (xiv. 13) above noted, and that of $\dot{\eta}$ κυριακ $\dot{\eta}$ $\dot{\eta}\mu \dot{\epsilon} \rho a$, i. 10, may be instances of the language of later ecclesiastical usage.

same casual changes of rendering. It remains, therefore, that the above coincidences prove some relation of dependence to have existed between them; either, that the author of S had Σ in his hand, or that his work was in the hands of the author of Σ . Which of these two hypotheses agrees best with the whole facts of the case, we shall see presently.

VIII.—Affinity between S and the "Pococke" Epistles.

To what has been said of the relation borne by the diction of S to that of the Peshitto on one hand, and on the other to that of the Harkleian and Harkleianizing Σ, it is important to add a short notice of the affinities traceable between it and that other version of which I have above spoken as being in vocabulary and general manner intermediate between the Peshitto and Harkleian—the "Pococke" text of the Four Minor Catholic Epistles.

One obvious feature of resemblance is the use of the particle \(\lambda_{\sigma}\) with personal suffixes (p. xxviii (6)). Both employ it where emphasis requires it; both avoid the indiscriminate use of it as an equivalent for the possessive pronoun, or the possessive genitive of the personal pronoun, which is a Harkleian characteristic. Another is the preference for _____ rather than &c., preceding π , as = oĭ, aĭ, aˇ (ib. (8)). Again, in the Pococke is preferred to change (2 Joh. 9, 10), and cinc to change (2 Pet. i. 19) on the same principles as we have found (p. xxxi) to guide the author of S. They agree also (and with them the Philoxenian Esaias, see above, p. xxxi) in rendering εἰρήνη by καλικ (passim in Poc.), instead of its Harkleian and Hexaplar substitute خديد. Another like example is the unusual \leftarrow xi. 5, for $\theta \in \lambda \omega$, instead of \leftarrow (3 Joh. 13); and a more notable one is κίμιος, instead of the usual κίμιος (2 Pet. i. 4). So, too, حند, which is a favourite word in S, standing in place of the usual κάναιρα alike, appears, though in the abstract sense of ἄλωσις, in the Pococke text of 2 Pet. ii. 12. Also the remarkable use in S of λ xiv. 13, = $\dot{a}\pi o\theta \nu \dot{\eta}\sigma \kappa \omega$ (one of the few tokens it shows of an age later than that of the Peshitto), is paralleled by the Pococke rendering of $\partial \pi \delta \theta \epsilon \sigma \iota s$ (= $\theta \delta \nu a \tau o s$) in 2 Pet. i. 14 by حمدت. A still more striking point of coincidence is the abuse of

render καίω usually by τω: once only, ix. 2, by τωχ. Both render $\theta \epsilon \rho a \pi \epsilon \acute{\nu} ω$, xiii. 3, by κωκ: but in the one place where it recurs, xiii. 12, by κιλ. Both render $\delta \acute{\kappa} \kappa a \iota os$ usually by κιλ.: twice only, xv. 3, xix. 2, by κιλ. Both render $\acute{\kappa} \iota \kappa \kappa \kappa \iota v os$ usually by κιλ.: once only, xvii. 3, by κυλ. Both render $\acute{\nu} \iota \iota \nu a \mu \eta$ usually by τωκ: once only, xviii. 4, by κιλ. Both render $\kappa \rho a \iota \iota \iota \iota$ usually by τωκ: once only, xx. 2, by κιλ. Both render $\sigma \phi \rho a \gamma \iota \iota \iota \iota$ usually by τωκ: once only, xx. 3, by Δλ. Both render $\emph{α} \delta \iota \iota \kappa \iota \iota \iota \iota \iota \iota$ usually by τωκ: twice only, xxii. 11 \emph{bis} , by Δα.

b.—In grammatical variations:—

To this list may be subjoined the following collection of coincidences between S and Σ in variation of grammatical form or construction. Thus, in one place, i. 16, both make Kraz feminine: elsewhere (wherever the gender is shown) masculine. In four places only, ii. 13, ix. 6, x. 7, xi. 6, S uses the form καιά for the plural emphatic of Σ agrees in these places, though elsewhere it usually writes مفخه, a form unknown to S, and rare in Peshitto. In iii. 18, four verbs occur in the subjunctive mood dependent on wa: of these the second only is, in both versions, rendered by an infinitive with prefix 1; the rest by futures. Once only in S do we find a cardinal number with pronominal suffix, אובאסביס, iv. 8: the same form occurs in Σ in the same place (else only vi. 6, where S omits). Once only, x. 6, is \prec feminine in Σ : as it is likewise there in S (see above, p. xxxii). Once only, xi. 13, both denote a fractional part by writing before the cardinal number that expresses the integer (in equal to instead of by a substantive formed from the cardinal, as elsewhere (e.g. $\prec b \perp ab$), "a third"). Once only, xvi. 19, both exhibit the very rare use of iand in passive sense.

Of some of these examples I shall have more to say, under another head: for my present purpose they suffice, as evidence of an affinity subsisting between the two versions. For some of the variations above noted reasons may be assigned; others seem merely arbitrary. As regards the former class, it is unlikely that two translators, working (as we have seen) on very different and even opposed principles, should be independently guided by the same reasons for varying: as regards the latter, it is inconceivable that they should independently light on the

exactness that is pedantic rather than scholarly, and a fidelity that is to the letter rather than to the spirit. In strong contrast with it, our version is seen to aim at accuracy in substance rather than in form; its diction, as regards grammar as well as vocabulary, to be vernacular Syriac of the best period; its manner, to combine idiomatic freedom with truthful reproduction of its original.

VII.—Affinity as well as Diversity between the Versions.

But this contrast is only one aspect of the relation between the two versions, as disclosed by a comparative analysis of both. Side by side with it will be found a close affinity, of which I now proceed to treat.

a.—In variations of rendering:—

Among the groups above collected of notable words in S, derived from the Old Testament Peshitto or elsewhere, it will have been observed that, after setting aside those which belong to S alone, there remains a large proportion of instances found in Σ as well as S. And this fact, of the existence to an appreciable though limited extent of peculiarities of diction common to S and Σ , proves to extend beyond the groups in question, and to pervade the two versions throughout. My Notes in Part II, though directed primarily to the points where S and Σ differ, record incidentally many points where they coincide: and anyone who reads the two texts together will note very many more which the Notes pass over without remark. In illustration of the affinity between the versions thus indicated, I proceed to adduce some instances in which Σ , deviating from what has been shown to be its habit, varies in its rendering of a word, and in so varying coincides with a like variation (even where it is to all appearance an arbitrary one) in S.

Of this class of cases, the most noticeable is that of δεύτεροs, usually rendered by S, τίδη; by Σ, τίδη: but where it is an epithet of θάνατοs, in ii. 11 and three other places, δείμος by both. Again, both render βάλλω usually by τίκη: Σ once only, vi. 13, by τικη, with S. Both render σκηνῶ usually by τίκη: once only, vii. 15, by Ευτηρούς. Both render καπνόs usually by τίκη. Both

^{*} Coincidences within i. 1-8 are not to be relied on in this argument, that passage (see note in loc., Part II, p. 37) being apparently borrowed from ⋈ by the scribe of S.

mean "chief," and not "ancient." And in three of the places where the preposition διά is followed by an accusative, he renders it by (iv. 11, xii. 11, xiii. 14), as if it were followed by a genitive, instead of (as elsewhere) by $\Delta \Sigma$. None of these errors is shared by Σ . Again, of the two words in the Apocalypse which claim to be Hebrew, ἀβαδδών (ix. 11), and $\lceil d\rho \rceil \mu a \gamma \epsilon \delta \omega \nu$ (xvi. 16), while he represents the latter correctly by as, he goes wrong when he writes for the former, as as (= bondage), instead of _ar=< (= destruction), or (as Barsalibi in loc. in his Commentary,—see below, p. lxxxiii, note a) בבב (= destroying),—confusing the roots $\forall \exists x \text{ and } \exists y ;$ a mistake into which Σ likewise falls. But the more serious error which Σ commits in translating $\kappa \alpha \tau \acute{a} \theta \epsilon \mu a$ (xxii. 3) by منافع, "deciduous," is avoided by S, which gives correctly بنتوحه, "curse." S is free also from the still grosser blunder, often noted as the chief blot in Σ, by which the last five syllables of μεσουρανήματι (viii. 13) are torn from the word and perverted (as if οὐρὰν [ἐν] αἴματι [ἔχοντος]) into and har known known, "which had a tail of blood." Of this I shall have more to say farther on (p. lxxxii).

With these may be noted a few instances where the renderings of S, though not wrong, fall short of his habitual level of exactness. Such are—
For $\beta \lambda \epsilon \pi \epsilon \iota \nu$ (i. 12), $(= \gamma \iota \nu \delta \sigma \kappa \epsilon \iota \nu)$: $i \nu a \mu \epsilon \tau a \nu o i \sigma \eta$ (ii. 21), $(= \epsilon i s \mu \epsilon \tau a \nu o i a \nu)$: $i \nu a \mu \epsilon \tau a \nu o i \sigma \eta$ (ii. 21), $(= \epsilon i s \mu \epsilon \tau a \nu o i a \nu)$: $i \nu a \mu \epsilon \tau a \nu o i \sigma \eta$ (ii. 21), $(= \epsilon i s \mu \epsilon \tau a \nu o i a \nu)$: $(= \epsilon i s \mu \epsilon \tau a \nu o i a \nu)$ ($= \epsilon i s \mu \epsilon \tau a \nu o i a \nu$). Of these, the second and third may perhaps be due to error of transcription; but they are akin one to another, so as rather to suggest a tendency in the translator to use a verbal noun in place of the infinitive (or equivalent future with τ) of the verb. E contra, for $\epsilon i s \beta \lambda a \sigma \phi \eta \mu i a \nu$ (see further, p. lxxvi). Such instances are seldom to be found in Σ , a version which tends to overstrictness rather than laxity of rendering.

On the whole, and notwithstanding these blemishes, which are neither numerous nor (for the most part) serious, I am confident that any competent scholar who carefully examines our version will satisfy himself that it is one that does credit to the skill of its author, and to his knowledge and command *utriusque linguæ*. The evidences above adduced will be found amply sufficient for my purpose in collecting them,—namely, to illustrate its character, method, and merits by a detailed comparison between it and its rival version. As regards Σ , our examination shows it to be a work industriously faithful and laboriously exact; but with an

second, \leftarrow iaz. In rendering all the Greek words above cited, except $\sigma\phi\rho\alpha\gamma$ is, $\sigma\phi\rho\alpha\gamma$ iζω, Σ consistently employs a single equivalent.

On the other hand, though Σ in these cases has avoided the needless variations of S in using two different Syriac equivalents for one Greek word, it is sometimes unhappy, when the Syriac has but one equivalent to represent two distinct Greek words, in its attempts to supply the defect;—as in the instance of the clumsy (lit., beast-of-fang), beast of prey, by which (masculine), after Hexaplar and Harkleian precedent, it renders $\theta\eta\rho\acute{\iota}o\nu$, reserving the simple θ (feminine) to render θ ov. S, like the Peshitto, forbears to put violence upon the language, and is content to represent both words indifferently by θ ov. And instances are not wanting where it is S that shows consistency, and θ caprice. Thus, in both the places (viii. 7, xv. 2), where fire is spoken of as mingled (θ over θ over θ or θ over θ is in So too θ over θ is in So too θ over θ in the latter changes to θ or θ over θ in the latter only, θ in the former.

d.—As to accuracy:—

A few faulty or even mistaken renderings of the translator S may be be noticed here. For ὄφελον (iii. 15), he has κασ κλά, which rather represents ἔδει (as in Peshitto): Σ, with Old Testament Peshitto and Hexaplar authority, gives a better rendering, ΔΔ. For ἀσχημοσύνη (xvi. 15), S has καλος, which would better stand for aloχύνη, pudor, than (as here required) for pudendum: S, again from the Old Testament versions, finds a truer equivalent, giving the required shade of meaning, in Lains. A grave and misleading fault in S is, that (following the Old Testament Peshitto, as above noted, p. xxiv) he fails to distinguish between viòs $d\nu\theta\rho\omega\pi\sigma\nu$ (i. 13, xiv. 14) and the ordinary $d\nu\theta\rho\omega\pi\sigma$ s, but renders both indiscriminately by κείνδι Again, the rendering of τήρει (iii. 3) by image (intransitive), "take heed," instead of it (transitive), "keep," as S, almost amounts to a mistranslation. Misunderstanding of the Greek appears also in the renderings (above noted, pp. xxiii, xxv) of κρύσταλλος (iv. 6, xxii. 1), and αὐλητῶν (xviii. 22). Where he gives for ἀρχαίος (xii. 9; but not xx. 2), he obviously supposes it to

^{*} But see note on Greek text, in loc.

b See note on Syr. text, in loc.

forsaken, $[\Sigma]$: xviii. 16, to be emptied, siènce). Elsewhere too, S shows finer discrimination of meanings than Σ ; as in restricting the combination $[\Sigma]$ to the rendering of $\hat{\epsilon}\acute{a}\nu$ $\tau\iota s$, while Σ uses it also for $\epsilon \check{\iota}$ $\tau\iota s$,—which latter S, with better judgment, represents by $[\Sigma]$, $[\Sigma]$, $[\Sigma]$, $[\Sigma]$, again, S consistently takes advantage of the doubtful gender of the distinguish between the visible sky (x. 6, xxi. 1 bis, feminine), and Heaven the divine Abode (passim, masculine): $[\Sigma]$ makes it masculine, except x. 6, where it is feminine,—(inconsistently, see note in loc.).

It is not to be denied, however, that our translator not seldom varies capriciously, and without apparent purpose (perhaps with a feeling like that which was expressed by the English translators of 1611, that every available word in the language was alike entitled, without "unequal dealing," to "have a place in the Bible")—sometimes even to the detriment of the sense. In a few cases he seems to have intended a distinction, but to have failed to keep it in mind. Thus βίβλος, βιβλίον, usually represented by A=A=>, are rendered A=A=>, only (but not uniformly) where the Book of Life, or of Judgment, is spoken of. So again (see note on v. 1) there is an apparent endeavour to express where it confirms: but it is not consistently carried out. But it is hard to imagine any reason why in one verse (i. 12) ἐπιστρέφω should first be rendered $\sim \sim$, and then $\sim \sim \sim$; or why $\lambda \epsilon \gamma \omega$, at the close of each of the Epistles' to the Seven Churches, should be 115 (the usual equivalent of $\lambda \alpha \lambda \hat{\omega}$), and everywhere else $i \Rightarrow \kappa$; or why $\sigma \phi \hat{\alpha} \hat{\zeta} \omega$ should be sometimes $\Delta \Delta a$; or why $\delta \delta \epsilon$ (= hither) should be \sim in iv. 1, and \sim where it recurs, xi. 12; or why $\lambda \alpha \mu \beta \acute{a} \nu \omega$ should be ___ in v. 7 and 9, but ___ in the intervening verse 8; or why the rendering of $\theta \hat{\epsilon} \lambda \omega$ should be first ϵ and then the more usual ϵ in xi. 5; or why ἀπήνεγκε should be see in xvii. 3, but look in the closely similar verse, xxi. 10. Nor can it be said that there is any advantage in rendering φυλή (v. 5, xxi. 12) by ΚλαΣ (elsewhere used for ράβδος), instead of κωίν, as elsewhere; or in the almost alternate use of και and κωρι to represent σεισμός. And further, something for the casting of the stone, to and again when the title $\dot{\eta}$ $\dot{a}\rho\chi\dot{\eta}$, twice assumed as His own by the Lord (xxi. 6, xxii. 13), is in the first instance translated

c.—As to general method:—

The contrast between S and Σ , as regards use of words, shows itself in another point—important as illustrating their difference of aim and method. The translator Σ is controlled in his work by a rigid rule of equivalents in translation, and aims therefore habitually, though not with perfect consistency, at rendering each Greek word, with mechanical uniformity, by a fixed and invariable Syriac representative: the translator S, on the contrary, guides himself by his own perception of fitness and adequacy, and freely varies his rendering of a word, as the varying sense of the original seems to him to require. I subjoin a list of such varied renderings in S, adding $[\Sigma]$ to the renderings of the rival version.

'Οπίσω (i. 10, = behind, iδως [Σ]: xii. 15, xiii. 3, = after, iδς). μέλλω (i. 19 et passim, = to be about to, Σ]: x. 4, = to be preparing to, -- ζω). -- φυλακή (ii. 10, xx. 7, = prison, κ. za. [h.]: xviii. 2, = den, κλία [Σ]. - διδαχή (ii. 14, = teaching, κλαιαίω [Σ]: ii. 15, 24,= doctrine, κι Δ.Δ.).—γεγραμμένος (i. 3, xiv. 1, et passim, = written [of the contents of a book], $\triangle \Delta [\Sigma]$; v. 1, = written on [of a roll]; and xx. 15 [of a name = inscribed, -ωiα. θ ρόνος (iv. 2 et passim, = throne, ξ ; or **Σαιίδ**]: xx. 4 = seat [of judgment], κοδας). — πρόσωπον (iv. 7 et passim,= face, κω: x. 1, = aspect, κοω, [Σ, κωος <math>ω]).σφάζω (v. 6, vi. 9 etpassim, = to slay, ωω [Σ], ωω: xiii. 3, = to wound, ωω). -τόπος (vi. 14 et passim, = position, abode, καλΔας [Σ]: xvi. 16, space, region, κίδκ). καθμα (vii. 16, = hot wind [= καθων], κανε: xvi. 9, = heat, καθων [Σ]).— τ ελ $\hat{\omega}$ (x. 7, xx. 7, = to complete, τ ελ xi. 7 et passim, = to fulfil, τ ελ τ ελ varies]).—σκηνή (xiii. 6, xxi. 3, = abode, κ.i.κ., [connected with κiz. $= \sigma \kappa \eta \nu \hat{\omega}$]: xv. 5, = the Tabernacle, κιν. [Σ]).—μακάριος (xiv. 13 et passim, of felicitation, I amasal: xx. 6, predication of felicity, [Σ, κωλω]. -λαμπρός (xv. 6 et passim, = shining, i.m.: xviii. 14, = sumptuous, το ξοημοῦμαι (xvii. 16, xviii. 19, to be

 \mathring{a} κρατον (xiv. 10; S, κ) ω κ): \mathring{a} πολ[λ]νων (ix. 11; S, κiz): γωνία (vii. 1; S, κλωα): ζώνη (i. 13; S, κιωκ): κρύσταλλος (iv. 6; S, -but see xxi. 11, where S expresses this word by transliteration): λίβανος (xviii. 13; S, κουα Δ): ναύτης (xviii. 17; S, κίωλκ): τετραγώνως † (xxi. 16; S, δ.κ.): φιάλη † (v. 8; S, κία.): χοῖνιξ †(vi. 6; S, באב (ακά. 20; S, אבאב): χρυσόλιθος (xxi. 20; S, אבאב (ακά. Σ). In many of these cases it will be observed that Σ has Hexaplar precedent. For γωνία, ζώνη, λίβανος, ναύτης, it has also that of the Harkleian; for κρύσταλλος and φιάλη, that of the Old Testament Peshitto. In a few more, it is countenanced by the Peshitto New Testament; as γένος (xxii. 16; S, καιί.): εὐαγγέλιον (xiv. 6; S, κδιεως): θρόνος (iv. 4; S, κινίας): κατήγορος, κατηγορῶ(xii.10; S, iωω, κίαωω): κυβερνήτης (xviii.17; S, κωλ ιωίω):λαμπάς (iv. 5, viii. 10; S, κίωι, κλισμε): πρόσωπον (iv. 7; S, κοκ). In these last instances, however, as well as in some of the former, \(\Sigma\) proceeds by assimilation rather than mere transliteration of the Greek. But S, as well as Σ, borrows the Greek ἄψινθος, ἀψίνθιον (viii. 11), the Syriac being from its plural form unsuitable; and likewise κιθαρφδός (xiv. 2), ύάκινθος (xxi. 20), χρυσόπρασος (ib.); as well as ἀήρ, δηνάριον, διαθήκη, $\kappa \iota \beta \omega \tau \delta s$, στάδιον, στολή, which may be set down as adoptions. seeming examples, such as μύρον (xviii. 13), σεμίδαλις (ib.), are rather Semitic words reclaimed from the Greek; and possibly some of those instanced above may have been borrowed from an Oriental, rather than a Greek source.

Passing from these cases of graecism to the more general vocabulary of Σ , the materials for farther working out the contrast between it and its rival version will be found to abound. An examination of the examples (above collected) of words, forms of words, and phrases, borrowed by S from Old Testament Peshitto usage, will show that for a considerable number of them, Σ substitutes words, forms, and phrases belonging to Hexaplar, or other later and less classical Syriac usage. It would be easy, but it seems superfluous, to compile further lists of instances illustrative of the general proposition, which I have above laid down, and now repeat—referring the reader for the detailed proof of it to my Notes on the Syriac text in Part II—that, on the whole, S closely follows the usage of the Peshitto Old and New Testament, and Σ , more closely, that of the Hexaplar and Harkleian. A few instances will suffice for the present. Such are:—

- (12). In Σ , but usually appears with pronominal suffix: in S it is often used impersonally without suffix; and sometimes (as xvii. 4) we find even that impersonal, with the uninflected.
- (13). Σ prefers to express the substantive verb by &..., or ..., rather than by the characteristically Syriac use of the personal pronouns (enclitic) in this capacity: the latter use is frequent in S.
- (14). Where Σ , in expressing the present tense, cannot avoid the use of participle with enclitic pronoun, the latter is written separately (as منابخ بن i. 11): in S, in case of the second person, the participle and pronoun are contracted into one word (منابخ).
- (16). "Oσοι, ὄσα, in Σ, are rendered by π <u>aum</u> emls, π elm emls: in S, less exactly, by π ls, or π <s.
- (17). For οἱ λοιποί, τὰ λοιπά, Σ writes Δες: S dispenses with the demonstrative pronoun, and sometimes also with the prefix.
- (18). For $\tilde{i}\nu\alpha$ (with subjunctive following) Σ has π \prec : in S, the simple π usually suffices.
 - (19). For ὅτι, in causal sense, Σ always has π Δζω: S sometimes π Δζ.
- (21). Σ habitually prefixes Δ to the object of a transitive verb: S does so sparingly; and only in cases where it is needed to prevent ambiguity.
- (22). In Σ the preposition \sim is used after the participle \leftarrow $(=\gamma \epsilon \mu \omega \nu)$: never in S.

b .- As to idiom and vocabulary :-

Instances occur where a Greek idiom is retained by Σ in the shape of a literal translation; while S represents it by an equivalent Syriac idiom. Such are:

'Εν γαστρὶ ἔχουσα (xii. 2);—in Σ, κὶ δικ κωὶ ιο τι ε in S, κι ψ. Χρείαν ἔχω (iii. 17; cp. xxi. 23, xxii. 5);—in Σ, ιι δικ κι ιι αναιαν: in S, κικ αιναν (or ιι αναιαν). Μακάρως (of felicitation, xiv. 13, &c.); in Σ, αναιαν (see note on i. 3).

With these are to be associated the transliterations of Greek words above noted (p. xxi) as a Harkleian habit of Σ , avoided in S. The following are so dealt with in Σ (those marked \dagger , also in the Syro-Hexaplar):—

- (2). The place of the lacking definite article is filled in Σ by the personal or demonstrative pronoun (as an, an, مصر, مصر): in S by the legitimate use of the status emphaticus.
- (3). The use of the status constructus in Σ is limited for the most part to a few fixed expressions, such as κιτίς, κίκως, κλίαζος, από its renderings of compounds, such as εἰδωλόθυτον, εἰδωλολάτρης, ἡμιώριον, χιλίαρχος: in S, it is much more extensively used;—see the examples of this given above, p. xxv; to which are to be added some which are common to S with the Peshitto New Testament.^a
- (4). Greek adjectives denoting quality or material in Σ are often rendered by adjectival forms, as $\preceq \mathbf{i} = \pi \rho \omega \ddot{\imath} \nu \delta s$ (ii. 28), $\omega \mathbf{i} \omega = \pi \nu \rho \nu \nu \sigma s$ (ix. 17): in S, as if they were substantives in the genitive case.
- (5). The ordinal numbers are in Σ normally represented by numeral adjectives; in S by the cardinals with π prefixed,—with one exception, four times recurring, for which see note on ii. 11; also p. xxiii, below.
- (6). The possessive pronouns are in Σ normally rendered as separate words, formed by attaching pronominal suffixes to the syllable Δ_{π} : in S, except where special emphasis is required, by the true Semitic mode of attaching the suffixes to the nouns denoting the object possessed.
- (7). The prefix π , when it stands for the relative pronoun, or for the article before a participle, is in Σ generally preceded by a demonstrative: in S, it frequently stands alone.
- (8). In such cases, Σ prefers to use an, an, منه, منه: S for the most part, خدنه, ساخه, which Σ avoids.
- (9). The reflexive pronouns ($\epsilon a \nu \tau \delta \nu$ and the rest) are in Σ imperfectly represented by $\Delta \alpha \omega$, $\Delta \omega \omega$, and such like combinations: never, as always in S, by $\Delta \omega \omega$ with suitable suffix of person.
- (10). The indefinite τ_{is} , in $\epsilon i \tau_{is}$, and sometimes in $\delta \sigma \tau_{is}$, is in Σ rendered by $\Sigma \kappa$: S treats both as equivalent to the simple δs , and uses $\Sigma \kappa \kappa = \tau_{is}$, only in rendering $\epsilon \delta v \tau_{is}$.
- (11). Où $\delta \epsilon i_S$ in Σ appears as $\Sigma \subset \Sigma$: S renders it by π $\Delta \Delta$ (this contraction, $\Delta \Delta$, is avoided in Σ , but frequent in S).

^{*} Three instances occur in S of the anomalous construction in which the governing noun in stat. constr. is followed by a preposition standing before the other noun (xiv. 3 [also \(\Sigma\)], xvii. 8, xviii. 17).

faithful accuracy,—as a Syriac scholar, belonging indeed to an age later than that which produced the Peshitto, but deeply imbued with the spirit of the Peshitto, and with conscious and successful endeavour reproducing the idiomatic freedom of its diction.

VI.—General Contrast between this Version (S) and the rival Version (Σ).

The Notes, in which I have indicated the successive instances as they occur of contrast between these rival versions, S and Σ , will serve to bear out the comparison which I have above drawn between them; and they will, at the same time, supply the readiest illustrations of the character and method of the version S, its habitual conformity to Peshitto usage, and its exceptional deviations from the same. I proceed to summarize the main heads under which the points of contrast may be reduced. It will be seen that their nature may be briefly expressed by the statement, that this version is idiomatic, following in the lines of the Peshitto, while that is graecized, identifying itself with the Harkleian. And this is so, alike as regards their grammar and their vocabulary, and as regards their general method.

a. As to grammar and grammatical forms *:—

(1). In Σ , the simple status absolutus of nouns is almost supplanted by the status emphaticus which is used indiscriminately: in S, the absolute forms are of frequent occurrence, especially in representing anarthrous nouns;—see the examples above given, p. xxiv, to which (over and above those which occur in Peshitto New Testament) many more may be added such as paak, with the peshitto New Testament) many more may be added such as paak, with the peshitto New Testament, with the peshitton, with the peshitton of the peshitton. A few of these, e.g. in the peshitton of the peshitton of the peshitton.

^{*} Skat-Rördam, in the *Dissertatio* prefixed to his *Libri Judicum et Ruth*, sec. Vers. Syr.-Hex., has given a very complete and valuable account of the grammatical characteristics of the Syro-Hexaplar version, which may be profitably compared with the above notes on those of Σ .

b A very few instances of the reverse may be found; see, e.g., iii. 1, xiv. 17, xix. 9, and notes.

^e Even after a cardinal number, ∑ employs stat. emph. against rule; S usually stat. absol., except where the Greek has the article.

painstaking examination; it is a diversity limited,—I may say exceptional: the affinity is habitual; it exists throughout; it is so obvious that no reader could fail to notice it from the first. Or rather, it is so close that (as I have already said) none but a careful reader and experienced Syriac scholar would be likely to discover from internal evidence that this Apocalypse was not part of the Peshitto, if it had chanced to be incorporated with the Peshitto in the copies of the Syriac New Testament which first reached Europe, as it has been in the Crawford Ms.

V.—Contrast between its Diction and that of the Harkleian Version of N.T.

We shall most readily satisfy ourselves how few and unessential are the points wherein the Crawford Apocalypse deviates from the Peshitto New Testament model, if for the Peshitto we substitute the Harkleian (seventh-century) version as the standard of comparison, and note how distinct are the marks which prove our version to belong substantially to the earlier, as distinguished from the later, school of translation. In the Notes appended (in Part II) to the Syriac text, I have gone into considerable detail in noting the instances of variation, whether in words, or in grammatical forms, or in idioms, between it and the other version (Σ) of the Apocalypse, testing each by the two-fold standard above indicated,—of the Peshitto (Old and New Testament) on the one hand, and of the Harkleian and its cognate Hexaplar on the other. The result of this investigation proves to be, as a matter not of theory but of fact, that on the whole, and with but a few unimportant exceptions, our Apocalypse stands to the Harkleian in a relation of strong contrast, but to the Peshitto at large (putting aside the distinction between Old and New Testament) in a relation of no less strong resemblance: while the other version no less definitely (probably more definitely) parts company with the Peshitto, and sides with the Harkleian. And I venture to anticipate that the reader of those Notes will follow me in the conclusion I have been led to draw, that while the latter version is certainly Harkleianized, and may well be actually Harkleian,—the work of Thomas of Harkel himself, or at least of a disciple of his method,—the version I now present is the work of an able and industrious translator, trained in a different and earlier school;—as a Greek scholar, competent to represent the original with

sions— ﴿ الله عدم (ii. 28, xxii. 16); ﴿ الله الله (iv. 4); الله الله (xi. 20); ﴿ الله الله الله (xi. 18); ﴿ الله الله الله (xi. 14).

Other phrases may be added, derived from the same source, such as the frequent (for οἱ κατοικοῦντες ἐπὶ τῆς γῆς, passim); a few, even, which are actual citations of it:—as (κὶὶ τῆς γῆς, passim); a few, even, which are actual citations of it:—as (κὶὶ 14; Psh. Uni. 11; from Psh. Dan. vii. 10); (κὶὶ 14; Psh. Dan. vii. 25). Nay, in one or two places, the close following of the Peshitto Old Testament has drawn our translator aside from his usual path of literal exactness:—as vi. 11, where ἔτι (usually = aod) is expanded into (Ε΄ ἔως καιροῦ), after Psh. Dan. vii. 12; and xviii. 22, where for αὐληταί (καὶ) he substitutes καὶν (= γένη μουσικῶν [or αὐλητικῶν]),—a rendering so wide of the mark that it would be unaccountable, were it not an evident reminiscence of Psh. Dan. iii. 5; all the more notable, therefore, as an indication of the model on which his diction was shaped.

To show fully the extent to which the manner and language of the Peshitto Old Testament, as distinguished from the manner and language of the New, have influenced the version of the Apocalypse now before us, it would be necessary to make a more detailed and systematic comparison than present conditions of time and space allow. But any student of the Peshitto, by a single careful reading of certain chapters of Ezekiel (such as i. and x.), or of Daniel (such as vii.), side by side with the parallel passages of the Apocalypse (in chapters i., iv., xiii.), as they appear in this version, may sufficiently satisfy himself that those Books, in their Peshitto form, were familiar to our translator, and are reproduced in the words, the grammatical forms, and the phrases, of his work.

But though the points, such as I have indicated above, are not few, in which the version S follows the precedents of the Old rather than of the New Testament Peshitto, there remains, after allowing for these, a residuum of general and intimate affinity between it and the latter, in degree and extent far exceeding the diversity. The instances of the diversity do not strike one at a single reading, but are detected by

^{*} Found once or twice in Peshitto N. T., but only in O. T. citations.

Also, for και κυβερνῆται (xviii. 17), compare 2 Chron. viii. 18.

Moreover, it appears that certain idioms, apparently Hebraic, which in the Peshitto distinguish the Syriac of the Old Testament from that of the New, have passed into the version S (but not into Σ). Such are, the gerundive use of the infinitive with Δ prefixed, in rendering $\lambda \acute{\epsilon} \gamma \omega \nu$ (introductory to a speech, i. 17 et passim) by $\dot{\epsilon} \sim \Delta (= 70\%)$; and the representation of the adjective $\delta \mu o i o s$ (as if $\delta \mu o i \omega \mu a$, or $\dot{\omega} s \delta \mu o i \omega \mu a$), by the construct noun $\dot{\delta} \sim \omega s$ (iv. 3), or by $\dot{s} \sim \omega s$ (i. 13), or the like, ($\dot{\epsilon} \sim 0.07$, $\dot{\epsilon} \sim 0.07$). In like manner, it is observable that S adheres to the usage of the Peshitto Old Testament as against that of the New (if the existing text may be trusted) and of $\dot{\epsilon}$, in its frequent retention of the absolute forms of nouns usually met with only in their emphatic state; also, of the characteristically Semitic mode of expressing the genitive-relation between two nouns by changing the primary noun (as in Hebrew) into the construct state, instead of prefixing \dot{s} to the secondary noun.

Thus, in place of the *emphatic* forms used in the Peshitto N. T., and in Σ , it borrows from the Peshitto O.T. the *absolute* forms—

(vii. 1); تحمی (i. 16); تعمی (iv. 6); باید (iv. 8); تعمی (vii. 9); تعمی (xii. 14); تعمی (xii. 14); تعمی (xvii. 14); تعمی (xvii. 14); تعمی (xvii. 12); تعمی (xvii. 12);

The same is to be said of the use of the construct form in the expres-

 $= \pi a \rho \theta \acute{e} v o \iota (xiv. 2);$ $= \mathring{a} \pi o \theta v \acute{\eta} \sigma \kappa \omega (xiv. 13);$ $= \beta \acute{a} \pi \tau \omega (xix. 13).$ (= onyx) in \checkmark ialo $= \sigma a \rho \delta \acute{o} v \not \in (xxi. 20).$

iii. The following words, forms, and combinations, of words, belong to the vocabulary of the Peshitto Old Testament; but not of the New, though some (but not all) of them might naturally have found a place in it.

κπαρκ = ποδήρης (i. 13); καιρων = φλόξ (vi. 14); κιιά*= δεύτερος (ii. 11); καιά = νεφροί (ii. 23); και * = ἐξαλείφω (iii. 5); Δ = $\dot{\eta}$ οἰκουμένη (iii. 10); Δ = ἐγχρίω (iii. 18); σον. = ἴασπις (iv. 3); _απίω = σάρδιον (ib.); Κινπ κόνο* (Κιπνπ $\overline{\omega}$, x. 1) = \tilde{i} ρις (ib.); \prec τιών = σ μάραγδος (ib.); \prec διι α ν * = \tilde{v} αλος (iv. 6); $\kappa_{1} = \kappa \rho \dot{\nu} \sigma \tau \alpha \lambda \lambda \sigma s (ib.); \kappa_{1} = \ddot{\sigma} \nu \nu \xi (iv. 8); \kappa_{2} = \dot{\sigma} \nu \nu \xi (iv. 8); \kappa_{3} = \dot{\sigma} \kappa \rho \dot{\sigma} \tau \alpha \lambda \lambda \sigma s (ib.); κ_{3} = \ddot{\sigma} \nu \nu \xi (iv. 8); κ_{3} = \dot{\sigma} \nu \nu \xi (iv. 8); κ_{3$ Psh. only in titles of Pss.) = $\epsilon \dot{v}_{x} \alpha \rho \iota \sigma \tau \dot{a}$ (iv. 9); $\prec \sim 1^* = \sigma \phi \rho \alpha \gamma \dot{a}$ (v. 1); $\kappa_{\text{LLQ}}^{*b} = i\sigma_{\chi}v_{\text{S}}$ (v. 12, vii. 12); $\kappa_{\text{LQQ}}^{*b} = i\pi_{\pi}\sigma_{\text{S}}$ (vi. 2); κ_{LQQ}^{*b} $=\pi$ ύρρος (vi. 4); κλωκ $*=\zeta$ ύγος (vi. 5); κ. $=\chi$ οῖνιξ (vi. 6); κ = δλυνθος (vi. 13); [i.e. = τήκω (vi. 14),—see note in loc.]; $\mathbf{\dot{\tau}}^* = \chi \iota \lambda \iota \alpha \rho \chi \sigma \iota \text{ (vi. 15, xix. 18)};$ κως $\mathbf{\dot{\tau}}^* = \mu \dot{\epsilon} \tau \omega \pi \sigma \nu \text{ (vii. 3)};$ κ ב = $\kappa \alpha \hat{\nu} \mu \alpha$ (vii. 16); κ ב = $\kappa \alpha \hat{\nu} \mu \alpha$ (vii. 17, κ xxi. 6); κολε* = σιγή (viii. 1); καπνός (viii. 3); κίλω** = καπνός(viii. 4); \prec πi=* = χ άλαζα (viii. 7); \checkmark \rightarrow \bullet =* = μ ε μ ιγ μ ένος (ib.); \bullet \bullet * = καίω (ix. 2); καιαπ, κδιαϊοπ,* = οὐρά, οὐραί (ix. 10, xii. 4); καικαίω νομαι (xi. 10 et bis); πς $\dot{\epsilon} = \theta \epsilon \omega \rho \hat{\omega}$ (xi. 12); σμωδ $^* = \delta \rho \acute{\alpha} \kappa \omega \nu$ (xii. 3 et passim); $< < \delta^* = διάδημα (ib., et bis); <math>< < 100$ < = σωτηρία (xii. 10); $*=\pi$ άρδαλις (xiii. 2); *= ἄρκος (ib.); *= αἰχμαλωσία (xiii. 10); κατοί* = χάραγμα (xiii. 16); κλλυ [= κρᾶμα] (xiv. 10); $\Delta \alpha = \beta \sigma \tau \rho \dot{\nu} s$ (xiv. 18); [$\alpha \alpha \dot{\sigma} = \pi \alpha \dot{\nu} \sigma \mu \alpha \iota$ (xvi. 11)]; κωπίσκ* = βάτραχος (xvi. 13); και = βδέλυγμα (xvii. 4, 5); λαι = βδέλυγμα (xvii. 4, 5);= μακρόθεν (xviii. 10, 15); κίκτ* = σιρικόν (xviii. 12); κτιτ* = μάρμαρος (ib.); απ.ια.* = κιννάμωμον (xviii. 13); κτ.π.ω* $= \sigma \epsilon \mu i \delta \alpha \lambda \iota s \ (ib.);$ και $= \lambda i \beta \alpha \nu o s \ (ib.);$ και $= \delta \pi \omega \rho \alpha \ (xviii. 14);$ κω* = \mathring{o} ρμημα (xviii. 21); κωΔω* = \mathring{a} λληλούϊα (xix. 1); κωΔω* $= \mu \eta \rho \dot{o}_{S} (xix. 16);$ κί $\downarrow \downarrow = \ddot{o} \rho \nu \epsilon o \nu (xix. 21);$ ωαλ ωαίω* = κρύσταλλος (xxi. 11); κ = σάπφειρος (xxi. 19); κ = χρυσόλιθος(xxi. 20); κίοι»* = βήρυλλος (ib.); κιν αλ $*^c = τοπάζιον$ (ib.); \dot{i} خے* = $\dot{a}\phi\alpha\iota\rho\hat{\omega}$ (xxii. 19).

^{*} Found once or twice in Peshitto N. T., but only in O. T. citations.

b Found in the "Pococke" Epistles.

^c Written somewhat differently in Psh.

IV.—Instances illustrative of the foregoing Sections.

I proceed to offer examples in illustration of the above statements; referring for fuller details to the Notes appended to the Syriac text.

i. The following words, so far as I know, are peculiar to this version (S).^a

κως = πονηρός (xvi. 2; for the usual κως,—but see note in loc.); κως = μονοικά (xviii. 22; from μως,—probably a coined word, ingeniously conformed to the sound of the Greek); κυλλω = δειλοί (xxi. 8); δως = τετραγώνως (xxi. 16). Also κων in κων καλκολιβανός (i. 15).

With these are to be reckoned, as uses or combinations elsewhere unknown of familiar words:

καλακ \mathbf{i} = συγκοινωνός (i. 9); \mathbf{i} \mathbf{m} = ἀδικοῦμαι (ii. 11); \mathbf{m} = δε $\hat{\mathbf{i}}$ (iv. 1, and thenceforward); \mathbf{m} = ε $\hat{\mathbf{i}}$ σ $\hat{\mathbf{i}}$ (v. 6, xvi. 14).

ii. The following *lie outside the Peshitto vocabulary*, whether of Old or of New Testament, but are otherwise sufficiently authenticated. Those marked *, here and under head iii., occur (some in slightly different forms) in Σ .

κιαρός (iii. 16); κιαρός (i. 6; see note there); κίατω* = χλιαρός (iii. 16); κιατέ = κολλούριον (iii. 18); δικίπαι = κυκλόθεν (iv. 8); κιαί = σεισμός (vi. 12, where see note; and elsewhere); $\Delta \vec{x} = \delta \delta \eta \gamma \hat{\omega}$ (vii. 17); κιδιώμαι (x. 3); $\vec{x} = \vec{a} \psi \iota \nu \theta$ ος (viii. 11); κισιδιώ = $\beta \iota \beta \lambda \alpha \rho i \delta \iota \iota \nu$ (x. 2); $\vec{a} = \vec{a} \psi \iota \nu \theta$ ος (xiii. 4); $\vec{a} = \vec{a} \psi \iota \nu \theta$ ος (xiii. 4); $\vec{a} = \vec{a} \psi \iota \nu \theta$ ος (xiii. 13); κισιδιά = $\vec{a} \psi \iota \nu \theta$ ος (xiii. 17); κωμοπ = $\vec{e} \iota \nu \delta \omega \mu \eta \sigma \iota \sigma$ (xxii. 18); κιδιαμών = $\vec{b} \delta \epsilon \lambda \nu \nu \mu \sigma$ (xxii. 27); $\vec{b} = \vec{b} \nu \pi \sigma \rho \sigma$ ς (xxii. 11). I forbear to enter here the equivalents for χρυσόπρασος, $\dot{\nu} \dot{\sigma} \kappa \iota \nu \theta \sigma$ ς (xxii. 20).

To these may be added the following words used in forms or combinations, or with meanings, unknown to the Peshitto (O.T. and N.T. alike):

^{*} Henceforth, for brevity's sake, I use (as in my Notes) S to designate this version, and Σ for the version commonly printed.

^b Some of the words entered under ii. and iii. occur in the Syro-Hexaplar.

(I believe) the majority of Biblical scholars who have studied the matter.2 For my present purpose it suffices to note the fact, which is beyond question, that, while the diction of the Peshitto Bible as a whole is fairly homogeneous, it is more purely Aramaic in the Old Testament than in the New. Some may see in this a mark of higher antiquity; others (as it seems to me, with better judgment) may regard it rather as a necessary result of the fact that in the Old Testament the basis on which the Peshitto rests is Hebrew, while in the New Testament it is Greek. Hence the task of translation, in case of the Old, was simpler and easier than in that of the New. The former passed readily and without effort into a cognate Semitic tongue: in the latter, the translator (whether we are or are not to suppose one translator to have dealt with both), however steadfast in his adherence to the Syriac idiom, could hardly avoid occasionally introducing Greek words,—such as, in point of fact, are not infrequent in his work.^b Now in this respect, as I have said, the Crawford Apocalypse follows a stricter usage than that of the Peshitto New Testament; it conforms more nearly to that of the Old, now and then even adopting from the Old a Syriac equivalent for a word (as εὐαγγέλιον, θρόνος, κυβερνήτης, χιλίαρχος) which, in the New, is (at least sometimes) represented by a transliteration. And, more generally, whenever its vocabulary passes outside the range of the Peshitto New Testament, it proves in most cases to have borrowed from the vocabulary of the Old. In the instances, not of frequent occurrence, where it uses words that are not to be met with at all in the Peshitto, Old or New Testament, it will be found usually to have the authority of one or more good Syriac writers of the best period of the language. The very few words employed in it which are unknown to Syriac literature and lexicography, are correctly formed, and from known roots.

^{*} See the passages cited from Barhebraeus on Ps. x, and from the *Preface* to his *Horreum Mysteriorum*, by Walton, *Prolegomena*, § 13, par. 16;—also by Wiseman, *Horae Syriacae*, II, § ii, pp. 87, 103. See also the citation from Soaded [Jesudad] in the *Praefatio ad Libr. Psalmorum* of Sionita (*Ad Lectorem*, p. 3).

For J. D. Michaelis, see his *Introduction to the N.T.*, vol. II, pt. 1., ch. vii. § 2 [Marsh's Translation].

b See below, p. xxx.

if the Syriac New Testament had first reached him in a Ms. like Lord Crawford's, in which this is incorporated with the acknowledged Peshitto Books, I do not suggest it even as a possible hypothesis that it may be an integral part of that great version. Its affinity to the Peshitto is far from being so close as that of the other version to the Harkleian: it is such an affinity as bespeaks a translator not identical, or even contemporaneous, with the person (or any of the persons, if there were more than one) to whom we owe the Peshitto; but rather one who had made that version his study, and so imbued himself with its manner and spirit, that, in this his work supplemental to it, he naturally and without effort reproduces in the main its diction and idiom, and in great measure follows its method, though aiming at stricter adherence to his original.

III.—Its special Affinity to the O. T. Peshitto.

Careful scrutiny discloses a further characteristic of this version. Among the Books of the New Testament, the Apocalypse is not only the most Semitic in form, phrase, and spirit, but it is the one in which, though by indirect citation, the language of the Old Testament is most freely appropriated. No reader can fail to observe how it reproduces the imagery and the visions—often almost in the words—of the Hebrew Prophets, especially of Daniel and of Ezekiel. For adequately rendering such a Book into Syriac, therefore, an intimate knowledge of the Peshitto Old Testament would be invaluable—almost indispensable. This qualification our translator proves to have possessed in an eminent degree. His work has some closer affinities, bespeaking a more habitual familiarity, with the Peshitto of the Old Testament than of the New.

This is not the place to discuss the question whether the Old Testament Peshitto is, in whole or part, an earlier work than the New (earlier even, as some Syriac writers claimed, than the Christian era),—or a later work, as J. D. Michaelis and other critics of the last century held;—or whether they were contemporaneous and in fact parts of one great work of one translator, or company or series of translators, which opinion Gregory Barhebraeus, the great scholar of the Jacobite Church of the thirteenth century, was disposed to adopt;—following (as it seems) the still higher authority of Jacob of Edessa, six centuries earlier, and followed by

sacrificed vernacular propriety for the sake of precise literalness of rendering. His scrupulous fidelity to the substance of the Greek has nowhere betrayed him into the adoption or imitation of Greek constructions, by which the Syriac of the other version of the Apocalypse (in common with the Harkleian) is systematically debased. With him, every word, as well as every phrase, is, with rare exceptions, represented by a purely Syriac equivalent; and the expedient of naturalizing Greek words, adapted or transliterated, is resorted to only in the two extreme cases—of words which have absolutely no Syriac equivalent, such as χρυσόπρασος (xxi. 20)—and of words which, by the usage of good writers, have been admitted into the Syriac vocabulary, such as διαθήκη, στάδιον, στολή (xi. 19, xiv. 20, vi. 11); to which are, perhaps, to be added some words of doubtfully Greek origin, such as ἄψινθος, κιβωτός (viii. 11, xi. 9) and some names of precious stones in xxi. 19, 20, and elsewhere. But this practice is with him less frequent than even in the Peshitto New Testament. It is to be added, that he steadfastly avoids the fault of most Syriac translators—the only one justly chargeable as habitual against the Peshitto, of a tendency to amplification and paraphrase. The result is, that it would be difficult for a reader unacquainted with the Greek of the Apocalypse to discover that he had here before him a translation, and not an original document. This is so partly, no doubt, in consequence of the character, already noticed, of the Greek, which being of Semitic rather than Hellenic cast, passes naturally, and without reluctance, into Syriac. But any scholar who compares this with the other Syriac version of the Apocalypse, marked as the latter is by a perpetual graecizing of diction and construction, will soon satisfy himself that the purity and idiomatic propriety which, in this version, are combined with close fidelity of rendering, are largely due to the happy method and skill of the translator, and not by any means altogether to the character of the Book with which he had to deal.

II .— Its general Affinity to the Peshitto.

Although, as I have said, even a practised Syriac scholar might well have been misled into accepting this version as belonging to the Peshitto,

^{*} See below, p. xxx.

so closely akin in style and language to the Books of the Peshitto proper, that even an accomplished Semitic scholar might readily fail to discover in the supplementary matter the traces of a later hand. Widmanstad seems to have been unaware that the Canon of the Peshitto fell short of the completeness of the Greek, and to have supposed that the absence of the Apocalypse and Four Epistles from the copy brought by Moses was a mere defect of that Ms.* Better-informed critics would, no doubt, have challenged the Four Epistles on the grounds of external evidence above referred to; but as regards the Apocalypse no such evidence was then forthcoming, and the supplementary character of the version of that Book might readily have escaped detection. For, in point of internal evidence, it might well pass muster. The merits which I have above attributed to the version of the Four Epistles, distinguish—as it seems to me, in a degree even higher—the version of the Apocalypse which the Crawford Ms. associates with it. The Greek of the Apocalypse, above all other New Testament writings, has a Semitic cast, and therefore is capable of idiomatic, while exact, reproduction in a Semitic tongue, such as no effort of a translator could attain in rendering the Epistles in question, or any other part of the New Testament. Compared with the Peshitto proper, it will be found to rival it in vernacular propriety, while giving a closer rendering of the Greek: compared with the Apocalypse of the printed texts, its superiority in purity of idiom, maintained without sacrifice of fidelity to its original, will be apparent.

That the present version deserves the twofold praise I claim for it—of faithfulness at once to the Greek original and to the Syriac idiom—will, I believe, be agreed by all competent critics who examine its text as printed at the close of the second Part of the present volume. It is so exact, that in comparing it with the original, no difficulty will be found in determining what reading of the Greek the translator had before him, except in cases where the deficiencies of the Syriac language—its want of case-endings, its poverty of verbal forms, or the like—make the discrimination between two or more rival readings impossible: while at the same time it is so idiomatic, that no instance will be met with in which he has

^{*} See the references cited in the notes to last page.

CHAPTER II.

THE PRESENT VERSION.

I.—Its Character and Merits.

What has been said, in the previous Chapter, of the resemblance to the Peshitto borne by the "Pococke" Epistles, may be affirmed, with at least equal confidence, of the Apocalypse in the version which I now publish. Lord Crawford's Ms., whence I derive it, was (see pp. cx, cxi, infr.) in the possession of an Eastern—probably Jacobite—Patriarch in 1534. The Ms. on which Widmanstad's Editio Princeps of the Syriac New Testament was mainly based, was sent from Marde, in Mesopotamia, in or before 1549, by the then Jacobite Patriarch, through the hands of Moses, one of his priests, who became Widmanstad's helper in preparing that edition.^a This Ms. is not now forthcoming, but is known to have contained the whole Peshitto New Testament, and no more. b Had that Patriarch, instead of this copy, possessed, like the Patriarch of fifteen years earlier, and sent to Europe, the Crawford Ms., or one of equivalent contents, it may safely be presumed that Widmanstad would have, on its authority, given to the world, without doubt and in all good faith, a Syriac New Testament complete in all parts and commensurate with the Greek canon as commonly received. Thus the Editio Princeps would have exhibited, with the Peshitto and distinguished from it by no external indications, not only the Four Epistles, but the Apocalypse, in a version

^{*} For the history of Widmanstad's edition, see the prefixed Dedicatio ad Div. Ferdinandum Imperat. Design. (a * * *, fo. 3 v°, et sqq.); and for the date of the mission of Moses see the Syriac Note appended to the Gospels (fo. 131 v°), which states that he was sent to Pope Paul [III], who died, November, 1549;—See also Wright's Catalogue of Syriac Mss. in British Museum, pp. 215, 216, for evidence that he reached Rome before Pope Paul's death.

^b See the prefatory Note to the Catholic Epistles (Widmanstad's edition), BB. fo. 1, v°); and the appended *Epistle to Gienger* (KK. fo. 3, v°).

They have nothing in common save the negative fact that they The Syriac of the Apocalypse of the do not belong to the Peshitto. printed editions is unsparingly graecized, and its method is severely (even servilely) literal. The Syriac of the Four Epistles is idiomatic, and its method combines faithfulness with freedom. In both respects diction and method—the former portion (as has been above said) bears the artificial character of the Harkleian; while the latter follows the lines of the Peshitto and makes a near approach to the excellence of that admirable version. Critics of experience and acuteness may perhaps detect shortcomings on the part of the translator of these Epistles, and may fix on points in which he falls short of the Peshitto standard: but the ordinary Syriac student is conscious of no marked change of style when he passes in reading from 1 Peter to 2 Peter, from 1 John to 2 and 3 John. In the Ms. from which Pococke's Editio Princeps of the Four Epistles was printed, they stand, not as in most earlier copies postponed to the Three Epistles of the Peshitto, but in their usual Greek order. I suspect that if the first editor of the Syriac New Testament in 1555 had had in his hands this or a similar Ms., these Epistles would have been unhesitatingly included by him, and accepted by Biblical scholars without question, as an integral part of the Peshitto. Or if questioned, they would have been questioned on grounds of external evidence—for, from the time of Cosmas Indicopleustes^a (sixth century), it has been known that the Peshitto Canon lacks these Epistles—not of internal discrepancy of style and language, or of inferiority of execution.

procure the Syriac text of the portions of the New Testament that were wanting from Widmanstad's edition; and it gives no sure ground for presuming that the scribe found them in one and the same Ms.

^{*} In his Topographia Christiana, lib. vII, p. 292 D.

not one exhibits it as part either of the Harkleian version or of the Peshitto. Yet if not actually the work of Thomas of Harkel, it is wrought so strictly on the lines of the rigid and peculiar method introduced by him, that it cannot be placed earlier—or (probably) much if at all later—than his time; and it may be provisionally assigned to the first half of the seventh century.

It may naturally be—and in point of fact has been -questioned whether Sionita, and (after him) Walton and subsequent editors, have not judged amiss in thus deviating from the practice of the Mss., and using as a supplement to the Peshitto, a version so widely remote from it in method and diction, as well as in probable age. In reply it may be fairly urged, that the object of these editors being to present a Syriac New Testament in all parts corresponding to the Greek and the Latin, they were justified in adopting the only version of the Apocalypse that was forthcoming, so as to give completeness to their publication even though homogeneity was unattainable. b Nor was there any reason to apprehend that students of the Syriac New Testament might be misled by this arrangement; for even a superficial knowledge of the language would make it impossible for a reader to mistake this supplement for an integral part of the version to which it is appended. Nor again (it may be added with hardly less confidence) could any competent scholar suppose it to come from the same translation as the other portion of extraneous matter above referred tothat which comprises the four non-Peshitto Epistles. These two supplements, though together included in the printed editions, were derived, as above stated, by two different editors, from two independent sources, and are associated in no known Syriac Ms. of the New Testamento of Eastern

As, e.g., by Scrivener, Introduction, Chap. III, § 3, p. 315 (3rd edition).

^b In like manner, but with some (though very recent) Ms. authority, Walton includes with the Peshitto Old Testament, 3 Esdras and part of Tobit in a version evidently Hexaplar.

[°] The Paris Ms., Biblioth. Nat., Supplément 79 (No. 5 of Zotenberg's Catalogue), though it incorporates the supplementary Books with the Peshitto, is no exception to what has been stated above. It was written in Paris, in 1695, sixty-two years after the printing of the Paris Polyglot.

These Books are found together in one Ms. of Oriental origin only—the Dublin Ms., B. 5. 16 (Trinity Coll.). But this Ms. (see *Transactions, Royal Irish Academy*, vol. xxvii, pp. 271, 283), is a transcript made in 1625 by a monk of the Lebanon for Archbishop Ussher; and it is not a Syriac New Testament, but a supplement to the Syriac New Testament. The combination of its contents (Apocalypse, *Pericope de Adultera*, Four Epistles) is but the reflex of Ussher's desire to

Immediately after the present Dissertation, forming with it Part I of the present volume, I have given (pp. 1-48) for the convenience of students of the New Testament who do not read Syriac, in lieu of the usual Latin translation, a reconstruction of the Greek text of the Apocalypse which may be presumed to underlie the Syriac, with footnotes appended dealing with the relations of agreement and disagreement that subsist between that text and the other chief authorities. In Part II (pp. 1-29), I have printed the Syriac text complete, reproducing it page for page and line for line, exactly as it stands in the Ms.; followed (pp. 37 sqq.) by a body of Notes, in which I have indicated the chief points of interest in it, and the emendations required by it here and there.

II.—The Syriac Versions of the extra-Peshitto Books of the N. T.

It is generally known that the Apocalypse and the Four Epistles above specified are not acknowledged as part of the Peshitto Canon; and that the Apocalypse is wanting from all, and the Four Epistles from all the earlier, and nearly all the later, Mss. hitherto described of the New Testament in Syriac, as well as from all the earlier printed editions, beginning with the Editio Princeps of Widmanstad (1555). These Books were for the first time edited as part of the Syriac New Testament by Sionita in the Paris Polyglot of 1633, in a form substantially identical with the Syriac texts which had been separately issued—of the Apocalypse, by De Dieu in 1627, and of the Four Epistles, by Pococke in 1630. Thence they passed into the Syriac columns of Walton's Polyglot (1657), and into all subsequent Syriac New Testaments. This text of the Four Epistles ("Pococke's," as it is commonly called) is the one exhibited in our Ms.; but of it I do not propose to treat except incidentally, my present business being with the Apocalypse. As regards the commonly printed text of the Apocalypse (known as "De Dieu's"), there is no room to question that it is the work of an age much later than that of the Peshitto, and is formed on different principles. Its date and authorship are undetermined, but its affinity to the New Testament version of Thomas of Harkel is unmistakable. Of the few Mss. which contain it, however,

^{*} From the Leyden University Ms., Cod. Scalig. 18 (Syr.).

^b From the Bodleian Ms., Bod. Or. 119.

INTRODUCTORY DISSERTATION.

THE SYRIAC VERSIONS OF THE APOCALYPSE.

CHAPTER I.

PREFATORY.

I.—Plan and Contents of the present Work.

THE Syriac version of the Apocalypse, which I now introduce to the knowledge of Biblical scholars, forms part of a Ms. of the New Testament in Syriac belonging to the Library of the Earl of Crawford. This Ms. was purchased in London by the late Earl in or about the year 1860, but no record has been preserved of the seller's name, nor is it known how or at what time it was brought to Europe. In a Memoir published by the Royal Irish Academy, in vol. xxx of their Transactions (pp. 347 sqq.), I have already given a full account of it and of its contents, and an investigation into its date and history; and have also discussed the character, and endeavoured to determine the authorship, of the version of the Apocalypse which it contains. In the present Dissertation my principal object is to enter more fully than I have done in that Memoir into the consideration of this version: at its close I propose to give a summary of the results I have arrived at with regard to the Ms. itself. For the present it suffices to say of it that, among Syriac Mss. of non-European origin, it is unique, as being the only one that exhibits the entire New Testament—the Peshitto text supplemented not only by the four minor Catholic Epistles (2 Peter, 2 and 3 John, and Jude), but by the Apocalypse,—that it was written in a Jacobite monastery of northeastern Mesopotamia, and that its age has been variously estimated at from seven to eleven hundred years.



THE APOCALYPSE.

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I desire to record, farther, the advice and encouragement which, in the progress of this work, I received from two eminent scholars whose loss, within the last few years, all who are concerned in Semitic studies have to deplore—Dr. William Wright, Professor of Arabic in the University of Cambridge, whose judgment guided me in the paleographic questions discussed in Chapter VII of the Dissertation; and the Very Rev. Dr. R. Payne Smith, Dean of Canterbury, to whom I frequently had recourse—and never without a satisfying response from his ready kindness and great learning—in doubtful points of Syriac scholarship. At his request I placed in his hands the sheets containing the Syriac text when first printed (in 1892), and references to them will be found in the latter part of his Thesaurus.

It only remains that I should express my obligations to Mr. Weldrick, of the Dublin University Press, and to his staff, for the care they have bestowed on the printing of the work, especially of the Syriac text.

JOHN GWYNN.

November, 1896.

PREFACE.

In the Chapters of the Dissertation which relate to the Greek text,

I have judged it most fitting to treat of the authorities—manuscripts
or versions—apart from all textual theories, and simply in view of the
facts presented by them when independently studied. I have therefore
refrained from using the terms "Neutral," "Western," "Alexandrian,"
"Syrian," and soforth, as designating types of text.

I gladly take this opportunity of acknowledging the great liberality of the Earl of Crawford in giving me permission to borrow from his Library and to retain for many months this unique Ms.

I have also to express my thanks to the Rev. G. H. Gwilliam, B.D., Fellow of Hertford College, Oxford, for the information which led me to the discovery of this version, and for much valuable advice and assistance in the course of the present work,—especially for his efficient help in deciphering the defaced colophon: to Mr. J. P. Edmond, Librarian to Lord Crawford, for many verifications of the readings of the Ms.: to Dr. Karl Hörning, late of the Ms. Department of the British Museum, for collation with the original of my transcript of the extract from Ms. Add. 17193, page 35, Part II: to the Rev. H. Jackson Lawlor, B.D., Senior Chaplain of St. Mary's, Edinburgh, and to the Rev. A. Edward Johnston, B.D., Assistant Lecturer in Divinity, Dublin, for careful reading and correction of the proofs of the Syriac text and matter pertaining to it, and for helpful suggestions, some of which are specially acknowledged in the Notes: to Mr. John I. Beare, M.A., Fellow of Trinity College, Dublin, for similar services in the revision of the Greek text and appended Notes: to the Rev. John H. Bernard, D.D., Archbishop King's Lecturer in Divinity and Fellow of Trinity College, Dublin, for useful criticisms and advice on the investigations contained in Chapters III and IV of the Dissertation: and to Mr. John B. Bury, M.A., Fellow of Trinity College, Dublin, for valuable help in the topographical and historical inquiries, of which the results are summed up in Chapter VIII.

V

the New Testament who is unacquainted with Syriac, will be able to ascertain the textual evidence of this version less indirectly, and more surely, than through the medium of a rendering into Latin or English. At the points where doubt exists as to the underlying Greek, I have added such footnotes as may enable the reader of it to judge for himself; but, thanks to the fidelity and clearness of the translator's work, such points are not many, and none of them is material. I may safely affirm that on every textual question of interest or importance, this version bears its testimony without ambiguity, and my Greek text conveys that testimony with precision. At p. exlv will be found an exact statement of the limits within which it may be relied on as a textual authority.

To this text I have prefixed a Dissertation, in which I have fully discussed the Syriac text, and its underlying Greek. I have endeavoured to lead to the conclusion that this Apocalypse is a portion of the original "Philoxenian" New Testament, as translated A.D. 508, for Philoxenus of Mabug, by Polycarpus "the Chorepiscopus." I have endeavoured to show, farther, that the other version of the Apocalypse, first printed by De Dieu in 1627, is a revision of this, and belongs probably to the Syriac New Testament of Thomas of Harkel, of A.D. 616.

Whether I am right or not in these views, I think it will be admitted by competent critics that the version now printed is older than the other, is superior to it in linguistic purity and in textual value, and is therefore more worthy of being printed in future Syriac New Testaments as a supplement to the Peshitto, in company with the text of the four non-Peshitto Catholic Epistles, first edited in 1630 by Pococke. The affinity between that text of the Epistles and this of the Apocalypse is evident; whereas the De Dieu Apocalypse, alike in diction and in method, is Harkleian, harmonizing neither with the Pococke Epistles nor with the Peshitto.

PREFACE.

In preparing for publication this edition of a Syriac version of the Apocalypse distinct from that which has hitherto been the only one known, I have judged it best to reproduce the text paginatim et lineatim as it stands in the manuscript from which I derive it. I have merely restored a few letters and points, which were illegible or doubtful in the original, usually marking such restorations with square brackets, and in every case indicating them in the Notes which I have added after the The Ms. has happily reached us in such good preservation, that the instances in which this has been needful are very few. The Syriac text, and following Notes, form Part II of this volume. My aim has been to place any Syriac scholar who may consult it, as nearly as may be in the same position as if he had the Ms. itself before him. This I believe has been substantially effected, so far as is practicable in a typographical reproduction; though here and there, in the placing of points, slight variations have occurred,—probably immaterial, for in this respect the usage of the scribe seems to have been arbitrary. The prefixed autotype Plate gives a perfect representation of two columns of the Ms.; and a comparison of these with the corresponding columns of the printed text will show exactly the degree of faithfulness which has been attained in the latter.

In Part I, I have given a reconstruction of the Greek text on which the translator may be supposed to have worked. From it, a student of TO

THE PROVOST AND SENIOR FELLOWS

OF

TRINITY COLLEGE, DUBLIN,

THIS EDITION OF THE APOCALYPSE IN SYRIAC,

BEING

THE FIRST SYRIAC BOOK ISSUED FROM THE DUBLIN UNIVERSITY PRESS,

Is Dedicated,

IN ACKNOWLEDGMENT OF THEIR LIBERALITY IN UNDERTAKING THE COST OF ITS PUBLICATION,

BY

THE EDITOR.

TRINITY COLLEGE, DUBLIN, November, 1896.

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THE APOCALYPSE OF ST. JOHN,

IN

A SYRIAC VERSION HITHERTO UNKNOWN;

EDITED,

(FROM A MS. IN THE LIBRARY OF THE EARL OF CRAWFORD AND BALCARRES),

WITH

CRITICAL NOTES ON THE SYRIAC TEXT,

AND AN

ANNOTATED RECONSTRUCTION OF THE UNDERLYING GREEK TEXT,

BY

JOHN GWYNN, D.D., D.C.L.,

Regius Professor of Divinity, and sometime Fellow of Trinity College, in the University of Dublin;

TO WHICH IS PREFIXED

AN INTRODUCTORY DISSERTATION

ON THE

SYRIAC VERSIONS OF THE APOCALYPSE,

BY THE EDITOR.

DUBLIN: HODGES, FIGGIS, AND CO. (Limited), GRAFTON STREET.
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الله المستعمر معلكم الم احر فدوس عصحه ويدر ين ساخت خمام مناس مسكر حملك معتم لك نحدي نذال کے مام ریمانبود الور الكرون المنكر مانتها الم الم الماماول المادل مل لنح مهول المنادع. Tent unifor terroion المرام المالية منصده صناع دنناسك. خابد ماندم دلت الكناهن حر طر عانت المعالمات عدماده ويمودكم المؤسورة الكيال كر عنداه وزودلد لازدون अधिन स् यंद्रकेल १८ لمندهد الالكس مر عندمان ويمعنغ لمنتدهة الالكيب تعر هنداه سالي لمندهد الكالم مر من المال والمالك المندفة الالعرب بعرداده المصرف المنحمة كالكروك عنطونهم المندة كالعب عبد عنداه ولهب المندور لالكروح عنداده والدماء المندعة الالا سر عديده مدهد الاندية الالالم عندلي الإست المندهة لاله سانتها وجانع سنيا





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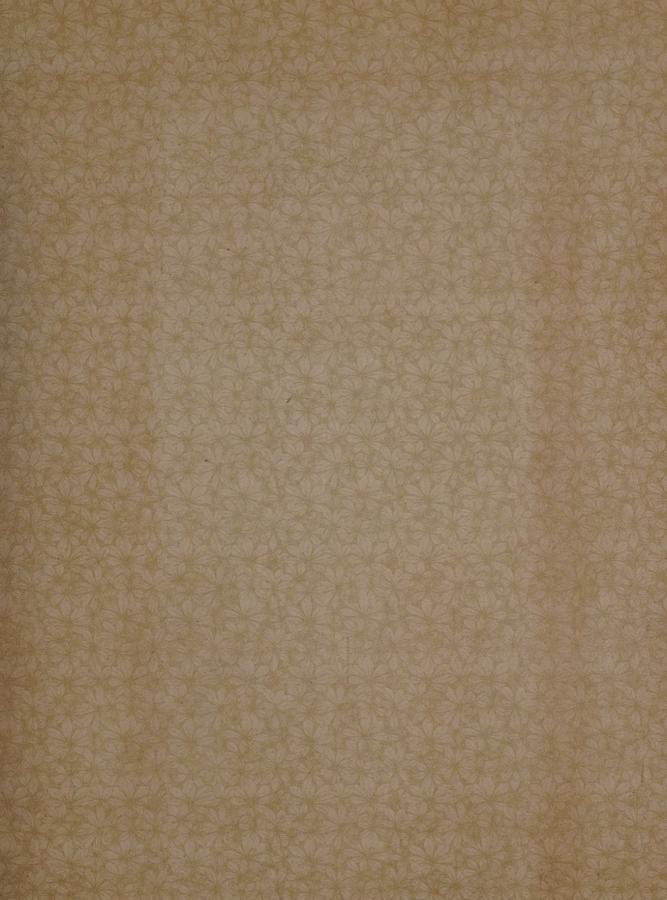
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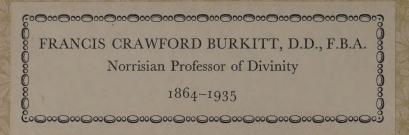
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